The Christian Century

PUBLISHED WEEKLY

The J. B. Matthews Story
By Paul Hutchinson

Will India Be Next?
An Editorial

Low Blows at High Anglicans
By Charles R. Andrews

Disciples Meet in Portland
By Harold L. Lunger

JULY 29, 1953

In This Issue

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Coming Events

July 29-Aug. 20. Disciples of Christ Youth Tour Mexico (United Christian Missionary Society, Indianapolis, Ind.).
July 31-Aug. 5. Missionary Conference (National Council of Churches Joint Commission on Missionary Education), Asilomar, Calif.
July 31-Aug. 8. United Christian Youth Movement Mid-Atlantic Training Conference, Spruce Creek, Pa.
Aug. 1-8. American Baptist Assembly National Recreation Laboratory, Green Lake, Wis.
Aug. 1-8. American Baptist Assembly Ministers and Evangelism Conference, Green Lake, Wis.
Aug. 1-9. Reorganized Church of Jesus Christ of Latter Day Saints Reunions, Everett, Wash.; Kirtland, Ohio.
Aug. 1-29. National Camp for Church Camp Leaders (N.C.C. Division of Christian Education), Sussex, N. J.
Aug. 2-8. National Study Conference on the Educational Program in the Local Church (N.C.C. Division of Christian Education), Williams Bay, Wis.
Aug. 2-9. Christian Writers' Conference, Winona Lake, Ind.
Aug. 3-6. Pacific Southwest Audio-Visual Workshop (N.C.C. Division of Christian Education), Redlands, Calif.
Aug. 3-7. Mid-Atlantic Audio-Visual Workshop (N.C.C. Division of Christian Education), Spruce Creek, Pa.
Aug. 3-8. Mission to Ministers (N.C.C. Joint Dept. of Evangelism), Northfield, Mass.
Aug. 3-14. Workshop on Pastoral Care, University of Chicago; Seward Hiltner, Granger Westberg, leaders.
Aug. 3-15. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
Aug. 4-8. Disciple California State Convention, Long Beach.
Aug. 4-11. American Friends Service Committee Family Institute, Redlands, Calif.
Aug. 8-15. American Christian Ashram, Kerrville, Tex.
Aug. 8-15. American Baptist Assembly National Missions Conference, Green Lake, Wis.
Aug. 8-15. American Baptist Assembly Young Adult Family Camp, Green Lake, Wis.
Aug. 9-15. United Christian Youth Movement Southwest Training Conference, Pottsboro, Tex.
Aug. 10-14. World Fellowship, Inc., Seminar on Creative Reading and Writing, Conway, N. H.
Aug. 10-15. Luther League of America Biennial Convention, Oxford, Ohio.
Aug. 10-20. United Christian Youth Movement Eastern Training Conference, Winnipesaukee, N. H.
Aug. 10-28. Religious Radio-Television Workshop (N.C.C. Broadcasting and Film Commission), Butler University, Indianapolis, Ind.
Aug. 10-30. Junior Experimental Camp (N.C.C. Division of Christian Education), Green Lake, Wis.
Aug. 11-16. Danish Evangelical Lutheran Church 76th Annual Convention, Des Moines, Iowa.
Aug. 15-22. American Christian Ashram, Pacific Grove, Calif.
Aug. 15-22. Religious Drama Workshop (American Baptist Assembly, N.C.C. Division of Christian Education), Green Lake, Wis.
Aug. 16-22. Ecumenical Student Workers' Conference (United Student Christian Council), Lake Geneva, Wis.
Aug. 16-23. United Christian Youth Movement Central Training Conference, Williams Bay, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IT WAS four years ago in June that the foreign ministers of the Big Four powers last met. Before that the representatives of Russia, France, Britain and the United States had convened on an average of once a year since the end of World War II. Now Stalin is dead, the Malenkov government is in trouble and another try is to be made. Salisbury, Bidault and Dulles ended their five-day meeting in Washington with the announcement that they had agreed to invite Russia to a Big Four parley in September. The British, who had originally suggested a meeting of heads of state, pressed for the conclave of foreign ministers. It was agreed on condition that the Big Four discuss the organization of free elections in West and East Germany and Berlin. These, said the communiqué, should look forward to "the establishment of a free all-German government, with freedom of action in internal and external affairs." After that, said the Big Three, they would be ready to "open discussions with the Soviet government for a German peace treaty, itself a major element of a general settlement." Mr. Dulles added pointedly that the United States "considers that at this first meeting agreement should finally be reached on the Austrian treaty." Opposition from Bidault had finally caused Mr. Dulles to drop his insistence that the European army plan have priority. The Big Three are more eager to discuss German elections because revolutionary upheavals in the Russian zone seem to indicate what the outcome of the election will be. The Russians are more hesitant for the same reason. But both sides could be wrong. The Germans could favor neither the West nor the East, but only self-determination. What they want may be seen more clearly when the German Federal Republic holds its own elections on September 6.

Big Three Invite Russia to Meet

After Beria—Chaos?

SIR WINSTON CHURCHILL's famous remark that Russian motives are "a riddle wrapped in a mystery inside an enigma" continues to apply. The followers and close associates of Beria here and there are falling, but beyond that expected development the meaning of recent changes in Russia is still unclear. Perhaps the most puzzling of recent actions was the affirmation of loyalty to Malenkov announced by the army. The affirmation under these circumstances raised more doubts than it settled. One consequence of the recent developments, however, should not be overlooked: The future is none too bright for upcoming Communist leaders. To reach the top—in Russia as in the satellites—is to become eligible for liquidation. This is likely to breed among the party faithful such an earnest desire for obscurity that Moscow may eventually be scratching for talent. Butchery, even among the denizens of the Kremlin, must always be abhorrent; but the West can hardly be blamed for finding relief in Russia's domestic troubles. They remind us that for all its claims to efficiency, a dictatorship is at bottom brittle, insecure, savage. They tell us, too, that while the Soviet colossus rumbles with faction and purge, it loses its expansive vitality. The uprisings in central Europe, and the concessions they won from Moscow, are no isolated symptoms; in the monolithic structure of Soviet rule, confusion at the center spells weakness on the fringe. We need not delude ourselves that Soviet communism has lost basic strength or faces revolution. Yet its present condition hardly points to aggressive expansion. Dictators have sometimes resorted to war to consolidate their grip, but they have preferred weak victims. Though the democracies are still floundering in the face of the communist challenge, history may record that we have already witnessed the high tide of communist power.

After Three Years—Peace in Korea?

THICKENING clouds of unreality surrounded the situation in Korea as the armistice commission arrived at Panmunjom. One of the duties of the armistice commission was to supervise a line of demarcation running diagonally across Korea. That line was defined after prolonged argument more than a year ago, but now it had been changed by the communist offensive on the central front. Re-establishing the line on the commission's maps would offer opportunities for further debate. Indian troops were to come to Korea to supervise the prisoners of war who remained after President Rhee treacherously liberated 27,000 anticommunists. Prime Minister Nehru demanded protection for his troops from the South Koreans, who appeared to regard the arrival of the Indians as another communist invasion. That also could be debated endlessly. General Clark specifically reassured the communists concerning the agreement that President Rhee would not interfere with the armistice. At the same time Rhee or those close to him kept threatening to take actions which would disrupt the cease-fire talks. That was what was happening on the stage as the world anxiously and prayerfully waited for peace. But offstage the war continued in

mounting intensity. The communist offensive had crashed through the shell of the United Nations line at one of its most heavily defended points. The South Korean troops who survived the inundation of the "human sea" assault fled, some of them later being found ten or more miles to the rear. They were rounded up and sent back with reinforcements to man the second line of defenses which crease the mountain masses of central Korea with successive lines of fortifications many miles deep. These had previously seemed to be sufficiently strong to stop any possible communist offensive. But now, as armistice or all-out war loomed closer, nobody could be sure. The most positive fact available to those who hoped for peace was the return to Panmunjom of the crew of 200 Chinese carpenters who were preparing the building for the signing of peace. Weeks ago they left when Rhee freed the anticommunist prisoners. Since then tens of thousands of soldiers have died.

Why Not Discuss Forced Labor?

FOR TWO YEARS an international committee of distinguished men has sought to learn the truth on charges of forced labor which have been filed against 23 nations. Last month the committee filed with the U.N. Social and Economic Council a 620-page report which the *New York Times* says is an "extraordinary and significant document." The council, which is in session in Geneva, seems likely to defer discussion of this issue, out of a mistaken deference to Russia. This report clearly establishes that forced labor is used not only as punishment for political offenses but as an important element in certain national economies. That being the case, the council would do a great wrong to delay bringing the conscience of the world to bear on this issue at the earliest possible moment. The committee went into the communist charges that the British "Control of Engagement order" of 1947 resulted in forced labor. It learned that only 29 orders to individuals were issued and that the law was revoked in 1950. It discovered that forced labor exists on the Portuguese island of São Tomé and is imposed for political reasons in Spain. Indirect forced labor is charged against South Africa, since most of the African population is forced by discriminatory laws into strictly supervised agricultural and manual occupations. The probe revealed that in Malaya, Kenya, the Belgian Congo and Bolivia laws are in force which may lead to forced labor. It also showed that vagrancy laws in some states of the United States could lead to forced labor if extensively used. But the main weight of the report falls on the Soviet bloc. After studying laws as well as administrative practices, the committee concluded that forced labor is commonly imposed on persons suspected of political divergencies, that the victim seldom has a possibility of appeal or right of representation by counsel, that slave labor is an important element in the national economy. One Soviet publication admitted that "the stupendous work done by the corrective labor camps is of enormous importance to the national economy." The tyranny which exists in these respects in Russia is also characteristic of Bulgaria, Czechoslovakia and Rumania. Altogether the situation reflected in this report is one which should have immediate attention. If the Social and Economic Council does not discuss it, the General Assembly, which meets in three months, should do so.

'Time for a Change' In Canada?

THE HEAT of midsummer must be the reason why the people of Canada conduct their federal election campaign with such extraordinary decorum. As compared to the quadrennial clamor which rises on this side of the border, the silence as Canada approaches its August 10 voting is deafening. The heat must account for it, for we could never concede that the Canadians are politically a more mature and responsible people. The main issue on which they are deciding is whether they also have come to "a time for a change." Their Liberal party has held office since 1935. The Progressive-Conservatives charge that the Liberals are tired, lazy and arrogant. At present the Liberals hold 180 seats in Parliament to the 41 held by the Progressive-Conservatives, so the odds would seem to stand in favor of Liberal continuance. Nevertheless George Drew is basing his main hope of unseating the party in power on a "turn the rascals out" psychology. He pledges to reduce taxation by $500 million, which is a little more than 10 per cent of the present budget. Premier St. Laurent says this would be ruinous in view of Canada's commitments to her own people, to the Commonwealth and to the United Nations. He refuses to make pledges, but says his party has been true to its trust and will continue to give the country a better government than Mr. Drew could possibly contrive. The Cooperative Commonwealth Federation and the Social Credit party each have about a dozen seats in Parliament. The C.C.F. insists that it is the only party that really believes in national health service, to which it says the other parties give only lip service. Social Credit appears to have simmered down into a movement of regional revolt in the western provinces. It holds its strength by employment of the evangelistic appeals of its fundamentalist preacher leaders, whose ideas are a mixture of apocalyptic fervor and free-enterprise economics. In view of this line-up, the answer to the question whether Canada needs a change would seem to depend on an answer to a previous question: Does Canada so badly need a change as to be justified in turning to any of the possible alternatives?

Protestant Clergy Gains Defenders

A HOPEFUL by-product of the Matthews-McCarthy affair was the emergence of an organized defense of the loyalty and integrity of the Protestant clergy. Until recently any headline-hunter who was sufficiently unscrupulous could gain cheap and relatively safe publicity by making sweeping charges, secure in the knowledge that he would not be called to account. The action of the National Conference of Christians and Jews in sending its now famous telegram to President Eisenhower served notice that this period of irresponsibility is drawing to an overdue close. As soon as the President's statement was released, Bishop William C. Martin, president of the Na-

tional Council of Churches, sent him a telegram: "Your prompt and vigorous defense of truth and justice as they relate to the Protestant ministry of this nation commands our unbounded gratitude. Every fair-minded citizen will honor you for taking a decisive stand in arresting an outrageous procedure which could have no other result than the weakening of confidence and loyalty so vital to our national life in this crucial hour." General Secretary S. M. Cavert followed this with a telegram of his own on the next day, saying among other things: "The National Council of Churches recognizes the unquestioned right and duty of government to deal with disloyalty wherever it may be found but the wholesale indictment of the clergy or any other professional group is wholly unjustified." A few days later Dr. Cavert issued a 2,500-word statement. He exposed the fallacious nature of the "evidence" offered by Matthews in his *American Mercury* article, commented on the developments in the McCarthy committee, and summarized earlier actions of the National Council which have a bearing on the charges. This forthright action was very much to the point, even though somewhat tardy, and will be deeply appreciated by all churchmen. It is to be regretted that organized lying has so undermined confidence in and good will for the churches and the clergy that truth-telling must also be organized, but that is the case. The churches have in the National Council of Churches their own agency to do this necessary job. It is thoroughly responsible; it is able; and its recent course has demonstrated that it is willing.

Parochial Schools May Cost Adenauer Dear

ONE MIGHT think Chancellor Adenauer already in enough trouble so that he would not deliberately take on another battle. Yet that is what he has done in declaring his intention to force the West German state of Baden-Württemberg to support a Roman Catholic parochial school system. Baden-Württemberg has just adopted a new constitution. This provides that the state school system shall be made up of what the Germans call "Christian community" schools. The term means schools of an interdenominational character, so far as the teaching of religious subjects is concerned. Otherwise, they will be similar to the public schools in this country. But the papal nuncio to Germany—who happens to be an American, Archbishop Muench of Fargo, North Dakota—has stepped in to demand that the federal government of West Germany require Baden-Württemberg to rescind this constitutional provision and, in its place, set up the system of "confessional" (i.e., parochial) schools which were guaranteed in the concordat concluded in 1933 between Adolf Hitler and the Vatican. Chancellor Adenauer supports the papal nuncio's demand. He says that if Baden-Württemberg does not go back to the old confessional school system he will ask the federal constitutional court at Bonn to declare the new state constitution invalid so far as its school provisions are concerned and to impose a parochial school system as a recognition of the Vatican's treaty rights. The minister-president of Baden-Württemberg so far refuses to give in. He says (1) that treaties made by Hitler are invalid for Germany today; (2) that no other state in West Germany has recognized the 1933 concordat; (3) that Baden-Württemberg is its own judge as to what sort of constitution it writes and what sort of school system it supports. Chancellor Adenauer sticks to the argument that a concordat with the Vatican remains perpetually binding, no matter who signed it in the first place. The attempt to maintain that position is likely to cost the faltering Adenauer government support it cannot afford to lose. But in heavily Catholic West Germany, the chancellor believes that whatever price his church exacts must be paid. And the papal church is apparently ready to push the interests of its parochial schools, in West Germany or anywhere else, without regard to the effect on friendly governments.

Czech Baptists Sentenced

TOP LEADERS of the Baptist churches in Czechoslovakia have been tried and sentenced to long terms in prison, according to information received by The Christian Century from a source we trust. The trial was held June 26-27 and the conviction was for alleged "espionage in behalf of the United States." Among those sentenced were Jindrich Prochazka, former president of the Baptist seminary in Prague, John Ricar, president of the Baptist Union in Czechoslovakia, and Cyril Burget, secretary of the union in Prague. It was charged that they used funds of the World Baptist Convention to establish an espionage net. This was the first major trial of Protestants by the Communist regime in that country. . . . East German authorities are reported to have released all 50 of the pastors of the Evangelical Church who were imprisoned during the first half of 1953. Their release was a belated observance of the terms of the regime's agreement with Bishop Dibelius. . . . Early in July, Richard S. Emrich, Protestant Episcopal bishop and president of the Detroit council of churches, sent a letter to all Protestant ministers in Detroit asking them not to underestimate the seriousness of the Matthews-McCarthy attack on Protestantism. He quoted Roscoe Drummond, chief of the Washington bureau of the *Christian Science Monitor:* "To say that any Protestant clergymen are supporting communism as a 'group' is not attacking just the individual subversive but is attacking Protestantism itself, and, wittingly or not, is attacking for some reason the most powerful single force arrayed against tyranny of the mind and tyranny of the state, including communism." He urged the clergy to write letters to their congressmen. The Detroit newspapers supported Bishop Emrich's appeal in forthright editorials. . . . Recent reports from Trieste tell of the veneration by crowds there of the "holy tongue" of St. Anthony of Padua, who died in 1231. A noted preacher, tradition holds that when his tomb was opened in 1263 the body was found reduced to dust, but his tongue had been miraculously preserved. . . . In recent days, apparently as a follow-up to the easing of Communist pressure on the church in East Germany, comes a promise of a similar easement in Hungary. One indication of whether the promise is to be fulfilled will be seen in whether Cardinal Mindszenty is released. Hungary's most illustrious religious prisoner was incarcerated in 1949—

for life. Recent reports from behind the iron curtain say that Cardinal Mindszenty is suffering from an extremely serious illness.

India Next ?

THE MISSIONARY enterprises of Western churches are still staggering from the blow suffered in China. That great nation, a few years ago held up as the shining example of missionary success, within half a decade has been swept bare of missionaries. Where once schools, hospitals, the personnel of government and the changing nature of business were pointed to as evidence that the missionaries' influence had penetrated far beyond the limits of church life, now almost no Protestant missionaries remain and the Roman Catholics are forbidden to carry on their missionary duties. Chinese Christians have used every possible means, by word and action, to assure their fellow countrymen that they have repudiated missions and missionaries completely and forever.

Post-mortems on the China missionary debacle are a dime a dozen. Some of them should be taken deeply to heart by the missionary leaders of Western churches. But there is as yet little sign that they are having much influence, even though voices from mission fields are warning that the time is short within which to make basic changes. That is a dominant note in the searching study *Christian Missions and the Judgment of God,* by the Anglican missionary David M. Paton, which was recently pulished by the Student Christian Movement Press in England.

This apprehension that there are very few years left in which to carry on missions as the Western churches have been doing is being felt in almost every part of the mission world. But it is felt most of all in India. Will India be the next great field from which Western missionaries are expelled?

I

At the recent Houston convention of Missouri Synod Lutherans, according to the report in our July 15 issue, "a veteran officer of the synod's [mission] board said that India probably will be closed to foreign missionaries, leaving the limited field to native workers." This warning from an extremely conservative source sets no time limit; it just says that expulsion is coming. Mr. Paton quotes a missionary who predicts that, in view of the way India's politics is moving, the end will come in "about five years." The prospect is as much conditioned by politics as by any religion or cultural factors, but there is a noticeable increase in the number of those who believe that Christian missions in India are being swept along rapidly toward some sort of major crisis.

Discussion of the legitimacy of missions has raged in India ever since the rise of Indian nationalism made that country's leaders extremely sensitive to any attitude or action on the part of Westerners which seemed to smack of condescension or an assumption of superiority. While Mahatma Gandhi lived, missionaries who recognized and respected his influence frequently had an unhappy time trying to induce him so to limit his strictures on "proselytizing" as to allow for the legitimacy of their presence. The compromise which they apparently sought from him was an agreement that Western missions confined to various forms of education, medicine, agriculture and social service would be acceptable, but that efforts to win converts to Christianity should be restricted to the native Indian church.

As a consequence, the tendency for several years past has been to run missionary zeal into these social action channels. But now, even missionary service of this kind is under heavy attack. Despite the guarantees of religious liberty in the constitution of the republic, there is widespread and growing agitation to limit such services by Westerners on the ground that they are in reality only a cover—virtually a form of bribery—to secure converts. According to a recent dispatch in the *New York Times* (June 23) this attack has now been taken up by the influential *Hindustan Times* of New Delhi. It has gained enough impetus to draw a protest from Cardinal Gracias, India's first Roman Catholic cardinal. It is no longer probable that the Western missionary who sticks to teaching or healing or working out farming improvements or distributing relief, relying on the indirect influence of his example to commend his faith, will find himself welcomed throughout the Indian community.

II

For Christian missions in India is up against a new India, just as it found itself up against a new China. It must reckon with the extreme nationalistic self-consciousness of the newly established republic. This has been intensified of late by two factors. First, there is the resentment felt by Indians of all parties at the American attitude toward India's course in the politics of the Far East, especially toward Communist China and Korea. And second, there is the even deeper resentment at the treatment which Indians have received in South Africa—a dominion where the government is headed by a Christian doctor of divinity and where the influence of a Protestant church is greater than in any other nation on earth.

To these sources of anger against the West, with its Christian pretensions, there must be added the rising influence of the Hindu Mahasabha. This fanatical political party, which is determined to break up the flimsy Congress coalition presided over by Prime Minister Nehru and to set up a sort of theocracy devoted to the establishment of Hinduism not only as the religion but as the cultural and political norm of Indian life, very possibly will unseat the present government before many years have passed. If it does so, constitutional guarantees of religious liberty to which the missionaries now appeal will be either repealed or ignored.

But beyond the threat of the fanatical Mahasabha there lurks in India the Communist menace. If Nehru dies or falls, if the Congress party dissolves into its disparate elements, if the Hindu Mahasabha takes over but shows no capacity to unify the divisions between castes and classes or to end the grinding poverty and hunger of the masses—as will almost certainly prove the case—then the Communists will be presented with an opportunity both greater and more easily seized than ever confronted Mao

Tze-tung. What a triumphant Communism means to Western Christian missions admits of no speculation. China has already shown.

III

Are the mission boards of the West preparing their constituencies for any such future in India, or adapting their missionary policies to ward off another debacle there? No. The members of the American churches (we are not in a position to speak on what is happening in other countries)—the members of American churches are almost entirely ignorant of the storm gathering over their missionaries in India. That warning to the Missouri Synod Lutherans, to which we referred earlier, has had few parallels. Mission leaders may talk of these things among themselves, but they seem to feel that so much confusion and discouragement would be spread—and contributions so adversely affected—if they were to place them candidly before the rank-and-file membership of the churches that silence is the part of wisdom. We do not believe that it is.

In India itself there are some preparations to meet the coming crisis. Thank God for that! The formation of the United Church of South India was such a preparation, even though those who carried through the long process of unification may not then have foreseen the storm now blowing up. If the proposed United Church of North India can be established without much more delay, that too will be a preparation for the day when the feet of most Western missionaries turn toward the ports of embarkation. A council of churches—an Indian body, not missionary-dominated or mission-oriented—is being formed this year. That, also, should stand India's Christians in good stead if an antimissionary storm breaks. Indian leadership is moving into key positions in both Protestant and Roman Catholic communities. This is another hopeful development, but not as hopeful as it would be if the shift to indigenous leadership were being made faster.

Wise as these developments are, and encouraging, there is still one thing conspicuously lacking. That is a courageous effort by mission boards and missionaries to prepare the membership of Western churches for the crisis which lies just a short distance ahead in this largest remaining mission field. And with that there need to go hand in hand drastic alterations in missionary practice for as many years as remain to the enterprise. What some of these alterations should be, we intend to consider at a later time in these columns. Meanwhile, we are confident that there are many missionaries who, out of their experience, know that such changes are imperative and have constructive ideas as to what they should be. The Christian Century covets the opportunity, so far as space permits, to share their conclusions with its readers.

'By the Dawn's Early Light'

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Emerson once wrote a piece called "Compensation." I know that, for I had to read it in school. Like everything else I read in school, I have forgotten it. Yet I have a dim idea of what it was about. The main point seemed to be that "what you lose on the roundabouts, you make up on the swings," as the English song has it.

Now I have a little footnote to Mr. Emerson's thesis. There are real compensations to some terrible things. Item, there are even some compensations to the ghastly experience of having to get off a train at 5 a.m. That is a rude awakening, to scramble out of your Pullman berth and face the hard reality of a railroad station, as gay as a mausoleum, with alert nose, trying to catch the whiff of a cup of coffee. (Detour: Bless the saints who brew coffee at 5 a.m. The Lord make his face to shine upon them!)

But even coffee is a small compensation compared to other things at that hour. By the dawn's early light you can see and feel a reality of fellowship between people who have to be on the job at that grim hour which surpasses much that usually goes under that word. "Fellowship" is usually a high-brow, literary, ten-dollar word. It goes well in sermons and improving books, but you hardly expect to meet it at a lunch counter. But you do meet it early in the morning, and it is the real thing. You get it in the trainman's greeting to the cleaning woman, pushing a mop: "Hi, Maggie," and in her reply: "Howya, Bill." There is no condescension there. There is respect for the job to be done and for the person doing it. You hear and feel it at the lunch counter, where the dawn patrol of labor lingers for a moment. Under the banter and razzing and volleys of genial insult there is a very evident foundation of respect and a feeling of "togetherness." It is no joke to be stirring at dawn, and the people who do it seem conscious of belonging to a fraternal order—in fact to the greatest of them all, the human race, the clan of people who do a job. If one wanted to get lyrical one could paraphrase Isaiah's great passage:

> The craftsman encourages the goldsmith,
> and he who smooths with the hammer him who strikes the anvil,
> saying of the soldering, "It is good."
> Every one helps his neighbor,
> and says to his brother, "Take courage!"

So we might say of the railroad station: "The switchman encourages the scrubwoman and the waitress encourages the Red Cap." They are maintenance people who hold the fabric of the world together, and the job is a strong bond between them.

Perhaps there is a universal law here, of the sort that Toynbee likes to discover every few pages. Try it anyhow. Fellowship that is more than a nice word is always built around some kind of work, among people who are doing a job. Whenever people say, "Go to now, let's have fellowship, just in itself!" the result is a sorry fizzle. Who knows, perhaps there might be more fellowship in the churches, of the sort that still pulses in the pages of the New Testament, if there were more people working on a job. For, as Henry Ward Beecher observed nearly a century ago, "we are called, not only to sit together in heavenly places, but to stand together in unheavenly places."

Yours,

SIMEON STYLITES.

The J. B. Matthews Story

By Paul Hutchinson

TO PERCEIVE what strange and terrible things the tensions of these times can do to us who must live under them, consider the case of J. B. Matthews. Mr. Matthews recently enjoyed another brief hour on the front pages of the nation's press. From the relative obscurity in which he had languished since he left his position as chief investigator for the House committee on un-American activities, he was lifted suddenly to the powerful post of executive director of the Senate's permanent investigation committee. There he was on the point of joining Senator Joseph R. McCarthy in a pursuit of subversives which would have made his name known in every American household. But barely had he settled in the inquisitor's chair when there came a blazing condemnation from the White House, and in a moment this enigmatic figure, who had risen so swiftly to prominence, fell back into the shadows.

I am not writing to celebrate the fall of Mr. Matthews. For the nation's sake, I am glad that he is no longer a power in Washington. But for Mr. Matthews himself, I have only friendly feelings—that, and a deep regret that his career should have taken the course it has. Years ago I knew him well, and in those days I liked him greatly. As I have watched from a distance his subsequent development, it has seemed to me nothing less than a tragedy for which the church, the conflicts within our social order and the disruptive nature of these times must bear as much responsibility as the man's own choice. And I cannot get away from a feeling that, in any attempt to appraise our current situation, what has happened to this man deserves consideration.

To Java and Return

J. B. Matthews (the first initial stands for Joseph, but in thirty years I have never heard him called anything but "J.B.") did not set out to make a career of discovering subversives. He set out to be a missionary. After graduating from a conservative Methodist college and entering the Methodist ministry in Kentucky, he was sent to teach theology to native Methodist preachers in Java. There he turned out to be one of the most gifted linguists, both in the native languages and in Arabic, the Protestant missions have ever sent to those islands.

His missionary career did not last long. Today Java is part of the Republic of Indonesia, and thirty years ago while out there Matthews sensed that white imperialism was near the end of its span. But to say so was sufficient, in those days soon after the end of World War I, to make him *persona non grata* to the Dutch. It also did not increase his popularity with mission executives, who knew that their American mission could remain in Java only on Dutch sufferance. Matthews, in brief, was about a generation ahead of his time. He sacrificed his career as a missionary to his sympathy for the aspirations of the Indonesian patriots.

Back in this country he became a teacher in church institutions. He had an advanced degree in theology from Union, or presently acquired one, and found an opening in the Old Testament department at Drew. Here he quickly displayed unusual scholarship in that field, especially in his command of Hebrew. But his liberal views, confirmed by his experience in southeastern Asia, did not fit in well with what was at that time a rather conservative institution. When he failed to receive academic promotions which he believed should have come to him, he moved to the faculty at Scarritt, a training college for women church workers which the Methodist Church maintains adjacent to the Vanderbilt campus in Nashville, Tennessee.

Nashville—and Race

At Scarritt Mr. Matthews again quickly won recognition as a popular teacher. But he also gained the unfavorable attention of powerful elements in a conservative southern city as an outspoken champion of liberal causes—especially the cause of better race relations. A newspaper furor over an interracial party held in his home, at which whites were reported to have danced with Negroes, brought an end to his Nashville teaching. Before he left he was presented with a watch which bore an inscription testifying to the courage with which he had stood for what he believed to be Christian race relations. That watch was once his most prized possession. I trust it still is. He has every right to treasure it.

Forced from his teaching position for reasons which did him honor, Mr. Matthews turned up in New York an avowed Socialist and the executive secretary of the Fellowship of Reconciliation. But his devotion to peace led him, in that period of depression, to embrace the policy of a united front with communism as the way to end war. He became the first head of the American League Against War and Fascism, probably the most successful "front" ever organized by the American Communists. Soon, however, the F.O.R. found his sympathy for Communist doctrines and methods incompatible with its nonviolent pacifism, and forced him out. In leaving, he took a small group of F.O.R. members with him into the "united front" movement.

Left-Wing Soapboxer

In a book he wrote about that time, *Partners in Plunder,* Matthews "proved" that J. Pierpont Morgan owned the Episcopal church, Andrew Mellon had the Presbyterians in his vest pocket, and as for the Baptists—well, hadn't Harry Emerson Fosdick, Rockefeller's kept preacher, once said: "Personally, I dread the thought of collectivism which Russia represents as I would dread the devil"? The date of *Partners in Plunder* is 1935, two years after Matthews was ousted from the F.O.R.

Then for a while Mr. Matthews became known to that considerable portion of the New York public which supports radical political movements as a conspicuous figure at all sorts of meetings and demonstrations in which the

Communists were active. He says that he never actually joined the Communist party, but he does not exaggerate when he says that he was the most faithful and publicized of its fellow travelers. And in those depression days mass unemployment furnished fertile soil in which to plant the seeds of proletarian revolt. It was a time of personal difficulty for Mr. Matthews in his domestic relationships, but during it he first drank the heady wine of thunderous popular applause.

The Great Divide

After that came the experience which completely altered the course of his life. From his start as a preacher and missionary he had moved farther and farther toward the left, breaking his ties with the church in his scorn for what he regarded as its hypocrisy and timidity, tightening his ties with the Communists and with social radicals of all sorts. Then he became an executive of Consumer's Research, an organization which provided tens of thousands of American families with reports on the merits of innumerable commercial products. But just as this seemed on the point of achieving a remarkable success, ruin overtook it. Employees of the concern struck. Mr. Matthews believed their demands unjustified.

Despite the pleas of liberal leaders—I recall Norman Thomas as one of those who labored hardest to induce Matthews to practice his liberal professions—Mr. Matthews refused to meet the strikers' demands. To him they seemed not workers pursuing a normal course for bringing grievances to management's attention; they were mutineers. My recollection is that he refused even to negotiate with them, but in that I may be mistaken. In any event, the strike wrecked Consumer's Research, some of the strikers went off to form the still flourishing Consumer's Union, and Mr. Matthews emerged from the ruins stripped of whatever he had invested, an embittered man with a completely reversed outlook. He regarded himself as the victim of a Communist plot. He became the chief investigator for Congressman Martin Dies' newly formed House committee on un-American activities.

'Research' on the Red Trail

From that point on Mr. Matthews has been one of the most conspicuous Red-hunters in the field. After he left the employ of the House committee in 1945, he toured the country as a speaker much in demand to reveal the extent of the Communist menace, he wrote innumerable articles in the same vein, and he became a consultant on Communist machinations to the Hearst press. One of his principal targets, from the time when he first took this new path, has been the alleged infiltration of the churches by Communist influences and the contributions of the clergy—always the Protestant clergy—to the spread of subversion. The irony of Matthews' career is underscored by the fact that in his days of "united front" leadership he excoriated Protestantism as the dupe and servant of capitalism; today as the dupe and servant of communism.

In his capacity as an authority on the detection of subversives—"perhaps *the* outstanding authority," Senator McCarthy calls him—Mr. Matthews dwells on the scope and documentation of his research. He claims to have gathered the largest private file on Communists and their tools in this country. He established the pattern for the controversial files of the House committee on un-American activities. But what is the "research" of this man who was once a true scholar worth? Read carefully the article in the *American Mercury* which forced the reluctant McCarthy to let him go, and its shallowness and cheap sensationalism are obvious.

"The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." That was Mr. Matthews' opening sentence in the now famous article which proved his undoing. Immediately followed: "Since the beginning of the First Cold War in April 1948, the Communist party of this country has placed more and more reliance upon the ranks of the Protestant clergy to provide the party's subversive apparatus with its agents, stooges, dupes, front men and fellow travelers. . . . The Communist party has enlisted the support of at least seven thousand Protestant clergymen [as] party members, fellow travelers, espionage agents, party-line adherents and unwitting dupes."

A Small Helping of Warmed-Over Hash

A sensational start is the easiest way to make the headlines—and there it was. But from that start, Mr. Matthews' article consisted of a progressive backing away from his sensational generalities. All he could adduce to prove his "seven thousand" figure was the fact that 471 clergymen signed something he did not clearly identify but which I assume was the Stockholm peace petition; that 253 signed the "World Peace Appeal"; that 528 signed a petition for the repeal of the McCarran act. (How many of the names were the same in all three lists? He did not say.) He charged that the American Committee for the Protection of the Foreign Born, a Communist "front" on the attorney general's list, "has been successful in enlisting hundreds of Protestant clergymen," but could name only six as current sponsors. And he said that in 1941 a thousand clergymen signed an appeal for all-out war aid for Russia. In this list he pinned the pro-Communist label on such men as President Mackay of Princeton seminary (the present Presbyterian moderator, whose name he misspells), Walter Marshall Horton of Oberlin, and Bishop G. Ashton Oldham, retired Protestant Episcopal bishop of Albany!

Understandably, there have been a few Protestant clergymen—a very few—who have been deluded at some time during the past 17 years (the period Mr. Matthews wrote he was covering) into believing that communism held forth the hope of the future for social justice. But it is astonishing that when this Matthews article is analyzed, the only names Mr. Matthews cited as active pushers of the Communist line were those old stand-bys Harry F. Ward, Jack McMichael, Willard Uphaus, Joseph F. Fletcher and Kenneth Ripley Forbes. These he called "the five top pro-Soviet propagandists in this country," perhaps forgetting that Senator McCarthy once named Professor Lattimore for the top position.

Here were five specific denunciations, to be sure, but of men who have been accused, with whatever justification, again and again and again. And beyond that, what? Nothing but Claude C. Williams and his People's Institute of Applied Religion at Helena, Alabama! Now, for all I know Claude C. Williams may be a Communist or as

close a fellow traveler as Mr. Matthews used to be. His People's Institute of Applied Religion may be a hotbed of Communist teaching. The churches have been hearing both these charges for years. They are always trotted out when someone wants to allege that "the Protestant clergy" is shot through with subversion. But certainly Claude C. Williams is no important figure in the church life of this country, and one hears so little of anything accomplished by his institute in Alabama that I suspect it is little more than a post-office address and a letterhead.

Such has been the decline of Mr. Matthews' standards of scholarly research from the days when he was a competent, indeed highly gifted, interpreter of Semitic languages to the present when Senator McCarthy, who once called himself "one of his pupils and admirers," chose him as his hatchet man. It is a melancholy record, for which at least some of the blame can be charged to the treatment Mr. Matthews was accorded by the church. But hunger for the spotlight and for power must also be taken into account. And no explanation in terms which would fascinate a psychologist can mitigate the dreadful thing he did in trying to make the American people believe that a great portion of the Protestant clergy work hand in glove with Communists to undermine and destroy this nation.

Profound personal tragedy can be seen in the metamorphosis of J. B. Matthews from an idealistic crusader pushed off the mission field by a strong-armed imperialism into this man who is ready to employ all the tricks of rigged research in his pursuit of acclaim and power. I know there must be deep flaws somewhere in the man to account for what he has become. Yet I cannot help believing that if the church had only been a little more willing to grant him a hearing and opportunity in the days when he was trying to stir it to new outlooks, such a waste of ability and promise would never have happened. That, as I see it, is the J. B. Matthews story.

Low Blows at High Anglicans

By Charles R. Andrews

NOW I TOO am an ecumaniac, but to be perfectly frank, after a certain number of ecumenical gatherings—on the quite humble level of interseminary conferences—I am becoming slightly disenchanted about so-called "high Anglicans." This is a prejudice, I know, of exactly the same unchristian character as my feelings against Senator McCarthy and General Franco. Perhaps I should tell myself that I have been meeting young men, as green as am I, freshly and eagerly garbling accounts of their professors' pet themes, just as I do—and dismiss the matter. Or perhaps if I blow off enough theological steam I can get it over with, and feel once again on speaking terms with what my forefathers in the faith termed "prelacy." I'd *like* to be friends again.

First, I wish Anglicans would not always bring up, sometimes by sly and devious routes, sometimes as a booming broadside, the argument that "church tradition should be of equal importance with Scripture," since, after all, the New Testament is simply "a product of the church," as form criticism and church history so plainly show. The explanation supposed to prove this then follows: (1) that there was a church before there was a New Testament, and thus the New Testament was a product of churchmen; (2) that it was a church council—the Council of Carthage in 397—which proclaimed the official list of books to be included in the canon; and (3) that since this is the case, the church with its general tradition exists alongside of, and even above, the New Testament as its promulgator, interpreter and general nursemaid. And when one stands flabbergasted at such confident misapplication of historical fact, the Anglican in question, taking one's open-mouthed, glassy-eyed stare as a sign of total Protestant defeat, wanders off to his next Evangelical victim.

I am through being flabbergasted, and I want to answer —belatedly, to be sure, but in time for future conferences.

This business really needs clearing up, for it is a basic difference, not lightly to be overcome in our mutual desire for unity. Of course the New Testament was written by men who were already members of the church. But this is all that can be shown to be historical; often the Anglican talks about the New Testament as being "the product of the church," as though the corporate entity known as "the church" sat down one fine morning and wrote the whole thing out. This, however, is not a relevant point. The fact is that both church and New Testament were products of a prior event, namely, all that we mean by the sending of our Lord Christ into the world by God the Father. And while the church, with its tradition, was historically primary, nevertheless it was precisely because general church oral tradition was found *not* adequate to preserve the necessary apostolicity of teaching that the New Testament was written, collected and published.

This is precisely what form critics teach—at least form critics of the "constructive" type, like Dibelius, which is the only type that considers the problem. The New Testament books were written not as just another part of tradition, but rather to settle, codify and edit the general tradition, which was becoming less and less adequate and more and more fallaciously nonapostolic as the age between the ages became a matter of years and eventually of generations. This editing intended to preserve as authoritative only that portion of tradition which was apostolic in teaching and attitude, to the exclusion of all else.

The theory, then, that "since the New Testament is simply early tradition, tradition in general is equal in authority to the New Testament," does not stand up very well when one remembers that this "early tradition" was something more than just an earlier stage of tradition in general. It was tradition of a very distinct kind; namely, apostolic tradition.

And then this business about the Council of Carthage and the canonization of the 27 books. To these Anglicans, apparently, this means that since the church can make the New Testament, it can break it as well, and that at any rate the church's authoritative tradition stands on the same level as, if not above, the New Testament. But let us not imagine that the venerable council picked 27 books out of the air at random and foisted them on the churches as canonical. It chose the books purely and simply because they were—as nearly as the council could determine—apostolic writings and, because of their apostolic character, authoritative in themselves. The work of the council was not "making up a canon" but recognizing the books which, because of their apostolicity, were intrinsically and in their own right the canon. Furthermore—and this is a point which it should be difficult to ignore—the council by the very fact of its act of canonization surely implied that this, and no other part of the church's tradition, would be in and by itself authoritative. So far as I can see, these "high Anglicans" are suggesting that the council was just pretending to canonize the 27 books, when all the time it really meant to say: "These books will be nice to have around and they are pretty good reading, but actually, of course, it is councils and traditions that have the real say around here."

Far from exalting "tradition" at the expense of Scripture, both form criticism and a study of the Council of Carthage show rather that the books of the New Testament intended to be, and were admitted on the basis that they were, only such early tradition as was apostolic. Thus they are alone basic and alone normative, because alone apostolic.

The 'Invisible Church'

Second, the Anglican will proceed to titter behind his mustache when one begins to talk of the "invisible church." Admittedly it is badly named. But of course the Evangelical will not mean by that that as church members we are airy wraiths on a billowy cloud of mist, forming together a church in a "cloud cuckooland," as Barth says. Obviously, what is meant by the term is that, while the catholic church is quite visible—and conspicuously so in its local version on all the local Main Streets—it is not at present visible in its larger institutional aspect, and need not be to be the catholic church, even if such unity might be desirable. For look here: since one of the four marks of the true church is that it is essentially one, and since Christians are not now visibly one, then either the church is visibly one and we do not belong to it (as Rome says), or the true church, being in essence visibly one, has not been in existence since the East-West split. Or else—the only remaining possibility—the church is at present both existing and one, but invisibly so, with Christ as its Head, and us its members now lamentably and sinfully visibly divided. The Evangelical here is simply combating the certainly heretical notion that visible disunity among its members makes the one true church cease to exist.

Finally, there isn't a conference but considers, sooner or later, the crucial apostolic succession and the "validity"—whatever that means—of the ministry. But it seems to me that Anglicans are in a rather bad position as regards this apostolic succession business. To quote a Roman Catholic I once spoke with: "You believe that Jesus is God, don't you? Then you believe that Peter is the rock on which the church is built, don't you?" Now my answer to both questions was Yes, and any who deny the second had better glance over Matthew 16 again. The Evangelical response is precisely: "Yes, we hold that Peter is that rock, and holds the keys, and he alone, for there is quite definitely no word of succession or of someone else taking over his functions for him." Romanism overlooks that point, and passes the rockhood and the keys on to others, each of whom becomes in turn the vicar of Christ and all the rest of it.

What third position is there for Anglicanism? If there is such a thing as "apostolic succession" then the successor of Peter has every right to claim any and every obedience; and he was given that right on the highest authority. Let us face it. If Peter was made the rock on which the church is built, and if the apostles are succeeded in the way the Anglicans hold, then also the successor of Peter must have his due, and Rome should be our immediate destination.

Those are just a few of the things I wanted to say before my Anglican friend turned and walked away. I don't know where he got his stuff, but I wish he'd keep it to himself—or at least wait for an answer.

VERSE

Night Sonnet

STEMLESS the stars, that have no root in earth,
That neither bend nor battle in earth's gale,
That know not season's plenty or time's dearth
But, quiet and constant, tell their own high tale
Of undiminished fire. No anchor line
Of gossamer glass, no wick in muddy oil
Makes fast the floating cups of heavenly wine
Or binds the brimming sparks to nether soil.
But closer things there are past human wit,
Enigmas hard to seize, to understand;
Some fluttering lamps on earth are never lit,
Nor yet extinguished, by the human hand.
Dwell on the stars. Not more remote are they
Than strange tomorrow—one brief sleep away!

EDITH LOVEJOY PIERCE.

For a Time of Sorrow

I SHARE with you the agony of your grief,
The anguish of your heart finds echo in my own.
I know I cannot enter all you feel
Nor bear with you the burden of your pain;

I can but offer what my love does give:
The strength of caring,
The warmth of one who seeks to understand
The silent storm-swept barrenness of so great a loss.

This I do in quiet ways,
That on your lonely path
You may not walk alone.

HOWARD THURMAN.

BOOKS

Hebrew Wisdom

THE PHILOSOPHY OF THE OLD TESTAMENT. *By Charles H. Patterson. Ronald Press, $5.00.*

THE OLD TESTAMENT, KEYSTONE OF HUMAN CULTURE. *By William A. Irwin. Henry Schuman, $4.00.*

CONSIDERING the title, "The Philosophy of the Old Testament," and the fact that its author is a professor of philosophy (University of Nebraska) and to my personal knowledge a very competent one, one would have expected to find in the volume so designated some considerable discussion of the persistent problems with which what is commonly known as philosophy has been occupied through the whole course of Western thought. It must be reported that this expectation is satisfied in only the most meager degree. Philosophy as we know it has been concerned with such topics as these: the nature of ultimate Reality and of the cosmic process; the problem of knowledge, or the relation between man's subjective consciousness and the objective reality (if any) of which he seems to be aware; and more specialized inquiries such as those concerning the ground and nature of ethical obligation and the aesthetic experience.

There is, indeed, a profound and fundamental metaphysical implication in the opening words of the book of Genesis—"In the beginning, God." It may be true, as much scholarly opinion asserts, that in the earliest phases of Hebrew thought Jehovah was a tribal deity exercising only limited jurisdiction and therefore lacking something of the attributes requisite in a Creator of heaven and earth. No Hebrew writer, however, advances any theory of cosmic origins in competition with that of divine creation. It may therefore be said that the Old Testament supports the philosophical proposition that the fundamental ground of reality is spiritual. It may be added that the author of the book of Ecclesiastes—who is certainly not a typical representative of the main stream of Hebrew thought—quite definitely denies the doctrine of progress; and that Job wrestles with the problem of evil, as many Western philosophers have done, but to no conclusion except that the naive explanation given by the three exasperating "friends" is wrong, and that the mystery is too deep for human understanding.

Beyond this, the Old Testament writers scarcely traverse the territory which has been explored by both Oriental and Western philosophy. The sages among them were men of piety and of practical sagacity, but their role was to coin wisdom into maxims and transmit it to their successors rather than to encourage independent thinking. The spiritual leaders of Israel were men of faith. They had religion, but they had no philosophy of religion. They not only did not have the answers; they did not even have the questions that philosophy asks.

With reference to the type of material suggested by the title of his book, Prof. Patterson's researches seem to me to have produced, for the most part, negative results. This is itself a valuable service. If philosophy is not there, except to the limited extent already indicated, it is well to have that fact revealed by an expert who would have found it if it had been there. But this negative result (if I am right in calling it that) is by no means the only value of the book. The author is not only a philosopher; he is also a careful student of the Bible. Under another title the volume would serve as an admirable survey of the literature of the Old Testament and the history of Hebrew religious thought.

Prof. Irwin's book—which is an expansion of his long section in an earlier work of composite authorship, *The Intellectual Adventure of Ancient Man* (University of Chicago Press, 1947)—admirably fulfills its avowed purpose of setting forth the basic ethical, religious and social ideas that are embodied in Old Testament literature, and indicating the formative influence these ideas have exercised in both ancient and modern culture. The critical study of Hebrew literature and history, in which Prof. Irwin is himself an eminent expert, has tended to stress the parallels and similarities between Israel and its neighbors. Abraham was one among many sheiks of the desert. The Exodus was just another tribal migration. If the Hebrews had myths of creation and of a great flood, so did other primitive peoples of the Near and Middle East. Understanding all this, and accepting as much of it as a critical study of the data warrants, Prof. Irwin thinks it is just as legitimate, and even more important, to consider in what respects the Hebrew contribution was unique. Where now are the Amorites and the Jebusites, and what permanent contributions did they make to the stream of human culture? The Hebrews were evidently different from their neighbors, however similar to them they may seem in certain respects. They had something that had "survival value." Their main ideas have lasted through the crash of empires. The nature, the persistence and the influence of these ideas may well be studied apart from any theological considerations touching the special inspiration in which they may (or may not) have originated.

To such a study Prof. Irwin gives his attention in this work. The principal ideas are those concerning God, the nature of man and his place in the cosmos, the natural order, the theory of law, the nation, the social order, and politics. In asserting, in the title, that the Old Testament is the "keystone of human culture," the author is implicitly affirming that the Hebrew tradition on these themes is the central support of the entire arch of subsequent cultural achievement. In view of the basic character of these themes, it might be said that this book comes as close to defining the philosophy of the Old Testament as does the one that bears that title—or perhaps a little closer.

W. E. GARRISON.

Books in Brief

INTRODUCTION TO LOGICAL THEORY. *By P. F. Strawson. John Wiley & Sons.* Obviously a textbook for college students, this work can be used by any mature reader without previous preparation in the study of formal and symbolic logic, provided he has the requisite industry and patience. From the standpoint of this reviewer, who has just finished conducting a college class of sophomores and juniors through a course in logic, it appears that the book would be rather rough going for students at this level, though highly useful to the teacher. The author, a fellow of University College, Oxford, states that one of his purposes is to show the relation between formal logic and ordinary discourse; but it is just at this point that there seems to be room for further development. This would make clearer the practical value of logic and mitigate the inherent austerity of the discipline without vitiating the integrity of the treatment. As it stands, the nature and principles of formal logic are expounded expertly.

THE WRECK OF THE MAID OF ATHENS. *By Emily Wooldridge. Edited by Laurence Irving. Macmillan, $2.75.* In 1870 the British sailing freighter Maid of Athens burned near the tip of Patagonia and its crew escaped to a barren and uninhabited island south of the Strait of Magellan. After some weeks, the castaways made their way in an open boat to the Falkland islands. Emily, the captain's wife, was the only woman in the company. She kept a diary, which she later rewrote into a consecutive account of the whole experience. Two generations later this manuscript came into the hands of Laurence Irving (a grandson of Sir Henry), who edited and illustrated it. The very artlessness of the narrative enhances the reader's interest in the extraordinary adventure. The lady was equally immune to hysterics and heroics. She tells her tale of fire, shipwreck and storm with vivacity but with emotional restraint, and even with an occasional flash of humor. She must have been a rather satisfactory person to be cast away on a desert island with.

THE CHORALE THROUGH 400 YEARS. *By Edwin Liemohn. Muhlenberg Press. $2.50.* This is the best book I know as giving the background of Protestant hymnody and its European development. In the main it follows the Lutheran tradition, in Germany and the Scandinavian countries.

Contrary to the common view, congregational singing was not much used by early Protestants. The Catholic practice of letting the choir do the singing was long continued. Luther's hymns were sung more by choirs than by congregations, and so were Bach's chorales and cantatas. The organ was not used to accompany singing until the 17th century, and then chiefly with the choir. The use of hymns developed, but in Bach's time the interest in them was waning and the concert style for organ and choir was the prominent feature of German church music. The chorale with notes of equal length is said to have been largely a product of the 18th century. Some great Protestant hymns were borrowed from secular or Catholic sources, or both. For example, "O Sacred Head now Wounded." Its tune was from a sentimental song, *"Mein G'mut ist mir verwirret,"* published in 1601 in a collection called *Lustgarten*. We sing it now as harmonized by Bach. The words are the Latin of Bernard of Clairvaux put into German by Paul Gerhardt and thence into English by James W. Alexander. Unlike most books about hymns, this one is chiefly concerned with the music. It is thoroughly illustrated with musical examples. Indispensable for students of the history of church music.

THE LAWGIVER, A NOVEL ABOUT MOSES. *By Julius A. Leibert. Exposition Press, $4.00.* Rabbi Leibert has taken great liberties with the biblical story of Moses. The pageant of Israel's bondage in Egypt, the exodus and the wilderness wanderings is translated from the tapestry-like and miracle-burdened style of the Pentateuch into a realistic and (with some exceptions) naturalistic narrative. Moses ("Moshe" for the purposes of this novel) is no longer the stately character we have all known but a man of mingled passions and many weaknesses, but in the long run he achieves magnificence. Aaron ("Ah-ro") is a downright crook. The golden calf episode is elaborated in ways which would probably surprise the author of the book of Exodus much more than it will surprise students of the ancient fertility cults. The style is somewhat stridently modernistic. Two splendid points are made on the last two pages. Jehovah ("Yahaveh") explains why Moses cannot be permitted to complete his work by entering the promised land: "Only small men die with their work done. Great men—never!" He gives the reason why the burial place of Moses must remain unknown so that every land might have a chance to claim it: "It will free you and the Torah from the shackles of race and land."

MUSIC IN CHRISTIAN EDUCATION. *By Edith Lovell Thomas. Abingdon-Cokesbury, $2.00.* The author describes this as "a manual for music leaders in church and church school." Her own professional training in religious education and in church music has been extensive. The main emphasis and the chief value of her book relate to teaching children to sing and to find in their singing a religious experience as well as a pleasure. Especially it is directed to teaching teachers how to teach these things. It will perhaps render its best service as a guide for those teachers and leaders who have this to do but do not have much preparation for doing it. W. E. G.

CORRESPONDENCE

Voice of America Replies

SIR: William Dudde in his letter appearing in your June 17 issue states that the Voice of America plans its religious programs for Israel to give the impression "that the most important religious life in the U.S. is Jewish; to Moslem countries, Mohammedan, etc." He also states that "a ranking staff member of the Voice's religious programs" made such statements "recently" at a meeting of 50 religious publicists in New York. He further states, citing Ernesto Suarez's letter, appearing in your May 13 issue, that Voice of America broadcasts to Latin America distort the fact that "the predominant faith of the U.S. is Protestant, and are biased in favor of Roman Catholicism."

On all these counts Mr. Dudde is seriously misinformed.

I attach a copy of the speech made by myself on Feb. 5, 1952, to the National Religious Publicity Council. It is the only speech that has been made on this subject to such a group. I did not deviate from its contents. Nothing in it could be interpreted as implying anything resembling Mr. Dudde's allegations. What I did say was: ". . . it is evident that the Voice, to do its job well, must show no partiality to any particular denomination or faith. . . . The broadcasting of religious programs, or any other type of program for that matter, cannot be done indiscriminately. There must be an awareness of the religious problems of the target area, and the sensitivity of the people to religious themes. . . . As the United States is a Christian nation, it becomes doubly important to keep constantly in mind the fact that so much of our audience is non-Christian, and that our aim is to create good will and friendliness on the part of the adherents of the other great religions."

Mr. Suarez's letter of May 13, to which Mr. Dudde refers, states that the Voice of America "said absolutely nothing about Pres. Eisenhower's ingress in the National Presbyterian Church." A check of our scripts reveals that our Latin American program did report this fact in its broadcasts of Feb. 1. A search also shows that no undue reference was made to the entrance of June Haver into a Catholic convent, as alleged by Mr. Suarez.

Great care is taken on our Voice of America programs not to misrepresent the religious affiliations of American citizens or to show partiality to any particular profession or faith. In fact, we emphasize the fact that the United States stands for freedom of worship. Although over 95 per cent of the Latin American population is Catholic, Protestant religious programs are heard regularly in our broadcasts to this area.

ROGER LYONS,
Director of Religious Programing.
Radio Program Division,
U.S. International Information Administration,
New York, N. Y.

After the Afterward

SIR: "Hope: Here and Hereafter" (July 8) is great. Prof. Hordern reasons well. And yet—if our conflict with evil is to be projected into eternity and the struggle for perfection continue in a dynamic hereafter, will Dr. Hordern tell us what we'll do *after* he promises us "final victory"? He seems to abhor a "static" future life. A stretch of soul must measure growth and progress even in heaven. But when God has wiped all our tears away, what's to keep life thereafter from becoming "static"?

Shreveport, La. R. E. SMITH.

Baptists Raided

SIR: Usually I read with profit your well considered editorials on vital issues which affect our churches and the world, but I am dismayed at the opinion expressed in "Baptist Imperialism Wins at Denver" (June 10). Not only does this editorial misconstrue the facts, but also it is written from a biased premise. Every denomination, as you must admit, is a denomination because of a peculiar tenet. In a Baptist church one of the accepted beliefs is in believers' baptism which is witnessed by the form of immersion. We cannot see that we are voiding the agreements of comity in any way whatsoever by abiding by our time-honored leadings of conscience. . . .

As Baptists we have been the prey, and are now the prey, of many dissident groups who, being familiar with our system which allows the autonomy of the local church, have raided our holdings. If this were done by the consensus of the people we would have no argument, because, despite your editorial, we do hold firmly to the principle of the autonomy of the local church. As it happens, however, in 99 cases out of 100 (and this is a liberal estimate) the laity are unwilling to make the change and are led to do so by pastors who have no Baptist background, or have an inordinate

ambition for personal preferment, or in a minority of the instances, are conscientiously convinced that our practices are not according to ancient Baptist beliefs. These pastors through the practice of bringing in new members who feel a loyalty to the minister who has brought them in, and by rigged democratic processes, are able oftentimes to thwart the will of the members who have been perfectly happy within the Baptist denomination. The result is that the church is taken out of the cooperative work and, usually, the invested funds which are the result of the gifts of people of other generations who fully intended that they should be used by a church in complete relationship with the American Baptist Convention are appropriated.

It seems to me that you should be able to discern in all this the absolutely essential demand that we do not raise $8 million to build churches which in turn will be captured by other sects and become part of their setup. It seems the unfairest cut of all that our denomination, which has, despite all the losses and the jeopardies of our system, maintained a sturdy adherence to the democratic practices as compared to the accepted ecclesiasticism and regimentation of many denominations, would be the one group singled out for the opprobrious term of ecclesiastical imperialism. It not only is not deserved, but simply is not true. . . . I think you should know too that this restriction will not hold after a congregation has become self-sustaining, and is able to put back into our revolving fund the amount of money which has been advanced for that particular community. After that there will be a return to the simple autonomy which we still maintain is the best system of church government.

To plague your conscience further, may I remind you that the press of many dissident groups that ordinarily consider your paper untouchable will quote you against us and add to our already staggering share of the work of advancing the Kingdom of God.

GLENN H. ASQUITH,
Executive Secretary.
Baptist Missionary Convention
of N. Y. State,
Syracuse, N. Y.

Safeguards Needed

SIR: In regard to your editorial concerning the American Baptist Convention meeting in Denver, I feel you misinterpreted the action. I do not feel the action was motivated by desire to establish what you call "closed-membership congregations." Many of us present remember that just a few years ago, we were troubled with those who were hypercritical of everything done by the convention and sought by unfair and unchristian methods to destroy our cooperative efforts as a denomination. It was my conviction that some safeguards should be established so that we could assure those who loyally support the American Baptist Convention that these new churches will cooperate with them in their world mission task. I believe loyal American Baptists have a right to take steps, insofar as that can be done in a Baptist democracy, that will prevent the new churches from becoming a disrupting factor in their denominational life. Surely, you would agree.

JACK E. JONES.
First Baptist Church,
Greensburg, Ind.

No Master Church Wanted

SIR: Your editorial on "Baptist Imperialism" is a matter of distress to me. I am wondering why it is imperialism for a church to maintain and hold fast to two of its historical doctrinal convictions, namely, believers' baptism and baptism by immersion.

With all my heart I believe in interchurch cooperation and our state organization is a part of the Minnesota council of churches. If, however, to work cooperatively with other denominations means that we must forsake Baptist convictions that we hold, some of us would feel that our greater loyalty is to these convictions. It distressed me that your concept of comity suggests that Baptists must give up our Baptist convictions to be "in line."

Another point of concern is your implied criticism of our action at Denver in establishing a church extension fund of $8 million to establish only American Baptist churches. What is selfish about this, and how does it violate the autonomy of the local church? American Baptists have organized many churches through the past few years that have been American Baptist churches. It has not caused harm for the Kingdom as far as I know; in fact, I believe it has done much good.

Perhaps you have information that our Lutheran or Methodist or Congregational or Presbyterian brethren are going to establish American Baptist churches for us. When that happens, we will in turn be happy to use some of our resources to establish other than American Baptist churches.

If the ecumenical movement is leading us toward closer ties and understanding denominationally and geographically, I am all for it. If it is one master church to be created through the ecumenical movement at the expense of sincere convictions and beliefs, then let us see it for what it really is, and many of us will have to step aside.

JOSEPH I. CHAPMAN,
Executive Secretary.
Twin City Baptist Union,
Minneapolis, Minn.

It's All Voluntary

SIR: In "Baptist Imperialism Wins at Denver" (June 10) you give evidence of not having all the facts at hand and make some very sweeping generalizations that are entirely unwarranted. If you have not done so I would suggest that you get a copy of the motion and the amendment which was passed at the Denver convention. You will find nothing in that motion that would entitle you to say that these churches must be "total-immersionist, closed-membership congregations." That is your interpretation. In the debate there was concern that these new churches be not simply community churches or union churches. Most Baptists still feel that there is a place in the ecumenical household for a distinctive Baptist witness. If we are jealous of that which has cost us so much you will perhaps understand. But do not accuse us of having forsaken the fold of cooperative Christianity.

I think you should have known Baptists, particularly American Baptists, well enough to forego the use of the unfortunate language of "central and authoritative ecclesiasticism." The genius of our Baptist organization has been our ability to hold together by voluntary cooperation. No Baptist churches would remain Baptist very long if your interpretation is correct.

As a member of the committee of 25 which presented the original report to the convention I want to strongly protest the inaccuracy and recklessness of your editorial. I believe you have done a disservice to a great American Christian body which ought to be corrected.

RANDLE R. MIXON.
Prairie Baptist Church,
Prairie Village, Kan.

[The churches which are to be built with the $8 million will continue to stand under the control of the convention or its agencies until every cent invested in them is repaid. By its Denver action the convention prescribed the form of baptism these churches must practice and limited their membership to immersed believers. This further restricted the autonomy of the local churches. We do not say this is wrong: we do say that in doing so the convention is exercising the functions of a "central and authoritative ecclesiasticism" and that Baptists deceive themselves but nobody else when they deny that this is the case.—THE EDITORS.]

Is the U. N. Dead?

SIR: In an editorial in your issue of July 8 you say: "We believe that . . . the only agreement Pres. Rhee has a right to ask is that we agree to work for a commitment by the General Assembly of the United Nations." Do you really think that (1) the United States can get a commitment from the United Nations and (2) in that event, such commitment would be worth the paper it is written on?

The United Nations is dead—"killed by statesmen faithless to the ideals they had once professed." So writes David Lawrence in the July 3 *U. S. News & World Report.* The Korean war, he continues, was in our times the acid test of the power of an international organization to operate as a military alliance against aggressors. The U.N. failed to meet that test. It is dead—killed by the Korean war. Read the entire editorial, Mr. Editor. It may be good for your soul.

W. G. MARTIN.
Schreiner Institute,
Kerrville, Tex.

NEWS of the CHRISTIAN WORLD

Disciples of Christ Hold Their Largest International Convention in Portland

Over 8,000 Church People Jam Facilities of the Oregon Metropolis in Annual Conclave—Hottest Debate is Held over Way to Democratize Nominations to Convention Jobs

PORTLAND, ORE., July 10.—With 8,400 registrations, the International Convention of Disciples of Christ, which closed here last night, broke all previous attendance records. Another 700 were enrolled for the children's sessions, since many families combined convention attendance with a vacation in the great northwest. The "S.R.O." sign was out at Portland's civic auditorium for several of the evening sessions, and daytime attendance ran well above normal in spite of the record-breaking heat. On Sunday evening the auditorium was filled twice for duplicate communion services, by long tradition the high point of Disciple assemblies. The convention president, Harry T. Wood of Memphis, used as the topic of his opening address the convention theme, "The uplifted Christ lifts men."

Rise Early to Hear Kennedy

Most popular feature of the assembly was the series of morning lectures by Methodist Bishop Gerald Kennedy of Los Angeles. Delegates came early to hear the refreshing and penetrating messages the former Portland cleric built around Kipling's poem "If." In his last lecture Bishop Kennedy asserted that the church must learn to "talk with crowds, yet keep its virtue," maintaining always the tension of the Kingdom of God. It must also be able to "walk with kings" without losing "the common touch." "God save the church," he said, "when it forsakes the poor to seek out the rich."

Among the outstanding addresses was that of Rosa Page Welch, noted Chicago Negro singer who recently returned from a round-the-world "mission of good will through music." She reported that all through Asia, the Near East and central Africa her color was an asset rather than a liability. The question most often asked her was: "What about the American racial problem?" she said. "Everywhere I admitted all that goes with our problem," Mrs. Welch continued. "There was nothing else to do, for make no mistake, the worst is too well known. I was glad to give facts of the progress America is making. I was glad I could speak of actual experiences and tell of the achievements and accomplishments of American Negroes. Too little of the latter is known."

Religious Divisions Decried

Bishop Stephen Neill of the Church of England, serving with the World Council of Churches in Geneva, declared that every church ought to be at work on three frontiers—that of the coming generation, that of the non-Christian world, and that of the post-Christian world. By the last he meant areas—chiefly in Europe—which once were in some sense Christian but are so no more. "It is not enough," he said, "to turn individuals into Christians. We have got to work for a social order in which it will be possible for men to live like Christians." In face of this task, he declared, the divisions of Christendom are "more scandalous and flagrant than those which we deplore in the political sphere. Bishops are about as temperamental as generals, and churches are just as human as nations."

In its business sessions the convention acted on 31 agency reports and 49 resolutions after these had been carefully studied by the committee on recommendations. Reports indicate that the activities of the Board of Church Extension are at an all-time high, as are receipts from the churches for the various agencies. Homes for children and the aged are confronted by long waiting lists. The financial situation of the colleges is not quite as difficult as it was a year or two ago. The brotherhood publication society is about to expand its book publishing program. The United Christian Missionary Society has entered new fields in Thailand and India and is rethinking its strategies in relation to certain institutional missions in this country. After a three-year transition period the youthful "commission on brotherhood finance" has made allocations of anticipated receipts for the current year on the basis of need and opportunity rather than on the percentage basis formerly used.

Democratize Nominating Process

Considerable attention was given—especially in the committee on recommendations—to matters of the convention's own structure and function. Most of the controversy revolved around the proposal to amend the by-laws so as to take from the president responsibility for appointing the nominating committee and to vest this power in the committee on recommendations, whose members are elected directly by the several state conventions. Advocates of the amendment argued that it would make the procedure more democratic and remove the possibility of self-perpetuating groups of officers and directors. Opponents feared the change would alter the character of the convention and open the way for political maneuvering. When the committee advised approval, however, the convention followed its recommendation without debate and without dissenting vote. The National Christian Missionary Convention, agency of the Negro churches, was admitted as a member body of the convention.

The question of holding conventions in cities whose hotels and restaurants segregate Negro delegates brought forth heated and lengthy debate on the floor. The issue was complicated by the fact that the 1954 assembly is scheduled for Miami, Fla. Since 1936 all sessions of the convention, including smaller meetings and luncheons, have been completely unsegregated. Submitted to the Portland assembly was a resolution in support of the decision of the National Council of Churches to hold its meetings only where there will be no discrimination in housing, and calling on officers of the convention to "press unremittingly for the achievement of the goal of a completely nonsegregated convention." After 45 minutes of debate the resolution was approved by a small majority.

Things were much quieter the following

(Continued on page 879)

Urge Defense of Speech Freedom

United Church Calls for Maintenance of Civil Liberties—Federation Planned in West Indies

MONTREAL, July 3.—The dangers to which free society is exposed if enemies can masquerade under the cloak of freedom and turn liberty against itself by propaganda and guile must be recognized, the annual Montreal and Ottawa conference of the United Church of Canada was told here three weeks ago. The committee on evangelism and social service warned that this danger is found not only in agents of foreign powers and in citizens who would serve them, but also in citizens who seek, in a misguided effort to suppress the real enemy, to abolish freedom of discussion. It called on leaders of church, state, education and business to defend the right to think and speak freely against the threats and practice of slander and political labeling, used without the possibility of redress when wrong is done. W. G. Berry, representative of the General Council, commended Montreal for doing the best job in Canada in raising money for church extension. Nearly $3 million was raised in the conference for all purposes last year. There are 406 churches and 280 ministers. Church membership is 83,611, with 42,987 children in Sunday schools.

Want No Women at Anglican Synod

At the 94th synod meeting of the Anglican diocese of Montreal, Bishop John Dixon made a plea for more prayer for world peace. Many churches miss the weekly recital of the Ten Commandments ordered in the Prayer Book, Dr. Dixon said, and commented: "I would venture to say that this constant recital through the centuries has done much to maintain that moral standard of our race which atones for many other failings. We have not yet reached the level where love takes the place of obedience to commandments and fulfillment of duties. The law is the foundation on which the gospel rests." He reported that in 1952 the General Synod budget of the Church of England in Canada surpassed the half-million mark for the first time. More than 180 vestries were polled during the year on whether women should attend synod. Only three replied,

two unfavorably. There are 87,516 persons on parish lists in the diocese, a gain of 8,000 over the previous year.

Oppose Commercial Sponsorship Of Religion on Air

The 97th General Assembly of the Presbyterian Church in Canada, meeting recently in Toronto, decided to change the designation "foreign missions" to "overseas missions." It appointed E. H. Johnson associate secretary of the General Board of Missions, with responsibility for the overseas fields. Mr. Johnson, who once served the Presbyterian Church in Manchuria, is now secretary for North America of the Student Volunteer Movement, and has not yet stated whether he will accept the post in his home church. It became vacant by the retirement because of age of W. A. Cameron, who was honored by being elected moderator of this General Assembly. The Presbyterians voted against commercial sponsorship of radio and television religious services or talks, because "such programs should be for the glory of God and not for the benefit of a sponsor's products."

And So Forth

Grantley Adams, prime minister of Barbados and leader of the Socialist party there, said in a recent interview in Montreal that there were great hopes of a new British West Indies federation stretching from Central America to continental South America. He was returning from a London conference between British colonial officials and representatives of West Indies colonies, including British Guiana and British Honduras. Barbados had insisted on free movement of population between the islands. Mr. Adams looks for the federation plan to be ratified within a year.

Delegates representing more than 17,000 families voted at the Quebec home and school federation meeting to ask the province's attorney-general to enforce existing legislation concerning all "comics" dealing with crime or obscenity.

For the first time in their history, Montreal Presbyterians have appointed an elder, Arthur Langley, to be clerk of presbytery, succeeding Allan S. Reid in October.

The Montreal Sailors' Institute is erecting a $600,000 building on the site of the century-old structure which it recently demolished.

Although the Liberal party was returned to power in provincial elections in Nova Scotia, its majority was reduced to the lowest in 20 years. Quebec goes to the polls this month, and all Canada will vote in a federal election in August.

At its recent convocation McGill University graduated 1,136 students. Principal F. Cyril James stated that the university faces an $888,916 deficit during the coming academic session. Loss of the federal grant-in-aid, forbidden in this province by the Quebec government, was a serious blow.

DeCourcy H. Rayner.

Dedicate International Church in Monterrey

Nine years after the idea was first conceived, a union church for English-speaking residents of Monterrey, Mexico, was dedicated May 17. Membership represents 9 Protestant denominations and 10 nations.

Catholics Block Child Care Bill

Pennsylvania Legislation Held Up for Second Year—Sweeping Reforms Urged in State Prisons

Pittsburgh, July 5.—Strong resentment is developing in Pennsylvania over attempts of Catholic leaders to force through amendments exempting church institutions and agencies from provisions of a bill to set up welfare standards for adoptions and child placement. Already delayed for two months, the legislation incorporates recommendations of a governor's committee which for more than a year has been studying the problems of safeguarding children, natural parents and adopting couples, and wiping out a "black market" in babies. The Pennsylvania council of churches, the Pennsylvania citizens' association and state and local welfare organizations are pressing for passage of the original bill without the amendments. The Lutheran Welfare Council has offered strenuous opposition to the amendments and has requested state certification for its adoption procedures. Militant Catholic opposition was responsible for the failure of measures for this type of reform two years ago.

'Messiah' Night Proposed For the Nation

Success of annual performances of Handel's *Messiah* by the Pittsburgh symphony orchestra and the Mendelssohn Choir has resulted in a proposal by their chief sponsor, R. R. Snowden, a widely known physician and Presbyterian layman, that Tuesday night Dec. 22 be set aside by communities throughout the country for a simultaneous festival of music by outstanding musical organizations. In Pittsburgh, two concerts have been sold out well in advance every year. Dr. Snowden credits the local council of churches with promotional aid which has produced a capacity religious audience. The orchestra and choir also collaborate in two great concerts near the Easter season.

Committee Recommends Prison Reforms

In a scathing 98-page report, a special investigating committee of six prison experts has recommended sweeping reforms in Pennsylvania's penal system. Gov. John S. Fine named the committee, which includes two midwestern prison wardens, in the wake of destructive riots at Western state penitentiary and Rockview prison in January. The report urges transfer of prison administration from the state's welfare department to the department of justice. Its charges run from filthy conditions and poor food to lax discipline, idleness, low morale and perversion. The prison board has replied that the committee conducted only a surface investigation. Gov. Fine has pledged quick action on changes not requiring legislative action.

Denominational Units Hold Annual Meetings

At its 15th annual session in Johnstown in May the Pittsburgh conference of the Methodist Church sharply criticized the House un-American activities committee for its allegations against Bishop G. Bromley Oxnam as undermining "our traditional freedom of speech and worship." United Lutherans of the Pittsburgh synod, meeting in Washington, Pa., recommended a minimum of $3,000 as annual cash salary to pastors, plus parsonage, utilities and travel allowance. The Presbyterian synod of Pennsylvania, meeting at Grove City College, elected Brower L. Burnett of Scranton as moderator. He succeeds M. A. Mould of Erie. Helen Darby, for 28 years secretary of the Christian Friendliness department of the Pittsburgh Baptist association, was honored at the 114th annual meeting of the association in the Homewood Church. Miss Darby retired July 1. Austin Pardue, bishop of the Episcopal diocese of Pittsburgh, initiated a request for appointment of a suffragan bishop for the diocese at its annual meeting in Trinity Cathedral here.

And So Forth

Robert J. Lamont, minister of Narberth Presbyterian Church, near Philadelphia, has been called as successor of Clarence E. Macartney at Pittsburgh's First Presbyterian Church. Dr. Macartney's retirement will become effective Sept. 15.

The Pennsylvania council of churches has called Donald W. Schlicher, pastor of Trinity Evangelical and Reformed Church, Dorseyville, as director of its department of town and country church.

New president of the Protestant ministerial union of Pittsburgh and Allegheny county is Paul McBride Gillis, minister of the Ingram United Presbyterian Church.

Twenty-one Hungarian Protestant choirs from throughout the nation held their sixth annual festival in Soldiers' and Sailors' Memorial hall here recently. First Hungarian Reformed Church of Pittsburgh, whose pastor, Laszlo Harangi, originated the project in 1948, was host for the event.

R. LaRue Cober, pastor of Union Baptist Church, has accepted a call to become director of education and evangelism for the New York city Baptist missionary society.

LeRoy Patrick, minister of Bethesda Presbyterian Church, and Richard Hardman, rector of St. Stephen's Episcopal Parish, McKeesport, were selected as two of Pittsburgh's 100 most promising and useful young men in a poll just completed.

O. M. Walton.

Albright Enters on Dual Ministry

Raymond W. Albright, Evangelical United Brethren minister and great-great-grandson of the founder of one of the churches now united in his denomination, entered a wider, dual ministry when he was ordained a deacon in the Protestant Episcopal Church in a ceremony performed at Episcopal Theological School, Cambridge, Mass., May 23 by Bishop Norman B. Nash of the Episcopal diocese of Massachusetts. The ordination was carried out under the Protestant Episcopal Church's Canon 36, which admits into the ministry of that church clergymen of other denominations without the necessity of their giving up or denying their former ministry. Since last September Dr. Albright has been professor of church history at the Cambridge school.

Excommunication Used in Mexico

Archbishop's Authority Defied by 100 Villagers—Government Stops Dole to Church and Helps Poor

MEXICO, D. F., July 4.—An extraordinary mass excommunication from the Roman Catholic Church took place last month when Archbishop Marquez y Toriz of Puebla pronounced the ban against more than 100 people in Ocotlan, state of Tlaxcala. According to press reports, the excommunication was extended to their children and grandchildren. Main charges were insults to the archbishop and threats to the local priest. Every year in June the celebrated image of the Virgin of Ocotlan is taken on a ceremonial visit to the town of Tlaxcala, capital of the like-named state. But this time a number of influential Catholic Ocotlanos opposed removal of the image. Admonished by the archbishop, they wrote him a protest which he considered insulting. Then, finding the priest engaged in preparations to see the Virgin off anyway, the villagers mutinied, placed guards at the church, threatened the priest and stoned his house.

Villagers Firm and Image Remains

Local police proving insufficient to maintain order, federal troops were called out. The villagers stood firm, and consequently were excommunicated. After a first moment of consternation, most of them became still more infuriated. The archbishop, adopting a more conciliatory tone, then offered to lift the ban from all who truly repented and humbly begged his forgiveness. But a week later only two persons had done this and been pardoned. Meanwhile word of the scuffle had reached the Vatican. So far the only statement made by a Holy See spokesman is that the excommunication cannot be extended to the children and grandchildren of culprits. There has been fear of clashes between Ocotlanos and the Tlaxcalanos, who still insist on the Virgin's visit to their town. Substantial offerings, estimated by some sources at $6,000 U.S., are raised every year on the occasion.

Was Hidalgo Saved By Technicality?

Another excommunication in the news these days is one pronounced 143 years ago against Miguel Hidalgo y Costilla, priest who led the war for independence. In that revolution the Roman Catholic hierarchy took sides with Spain against the Mexicans, and Bishop Abad y Queipo of Michoacan blasted Hidalgo and three of his generals with the top excommunication in the canon, *Si quis suadente diabolo*. Three other bishops did the same, and Archbishop Lizana backed them all. This year Mexico celebrates the second centennial of Hidalgo's birth, and controversy has broken out again over his excommunication. Liberal writers are asking whether the ban still stands and challenge Catholic authorities to make an official statement. Catholic writers answer that because the bishops overlooked certain technicalities

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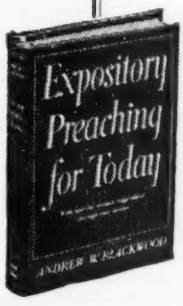

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their action was invalid, and the excommunication has therefore never been in force.

Holds Protestants Are Sweeping Durango

"Protestant propaganda is becoming more and more active in our archdiocese," says Gonzalez Valencia, archbishop of Durango, in a recent pastoral letter. He repeats the old charge that since Mexico is "essentially Catholic" and therefore enjoys "spiritual unity," Protestant proselyting is "a crime against national unity." Luther the archbishop calls "a man of no morality whatever who in the false Reformation found a door of escape to disguise the disorder of his passions." He refers to individual Protestants as "our brothers who are in error . . . for whom we feel compassion." But he describes Protestant social work as merely an attempt to "purchase souls with foreign money," and summons Catholics to defend "the holy church of God," although, he laments, "we do not have the inexhaustible funds that heresy has at its disposal."

Stop Flow of State Funds to Church

Mexico's new administration promises to be a liberal one, in the opinion of some observers. In support of their view they point to two recent actions that seem to reverse the policy of the Alemán regime. First is the shift of 10 million pesos of government money promised by the earlier regime for improvements to the basilica at Guadalupe. This money, according to news reports, is to go instead to building houses for the underprivileged. The second action is the withdrawal of government subsidies from several of the most expensive and aristocratic private schools in Mexico City, all Catholic. These subsidies were granted by the Alemán administration, while many public schools were practically starved of funds. Such subsidies, being unconstitutional, had been kept secret. The truth was disclosed only when the minister of public education announced at a press conference that the grants had been discontinued.

Kagawa, Decker Visit Mexico

Invited and sponsored by the Evangelical Council of Mexico, Toyohiko Kagawa of Japan stopped here on his way home from Brazil to give several addresses during the last week of May. One of his meetings, in which he dealt with social and economic problems and appealed especially to industrial workers, was held in the lecture room of the Palace of Fine Arts, our most famous opera house, owned by the state. Another recent distinguished visitor was John W. Decker of the International Missionary Council.

G. Baez-Camargo.

Raise Fund to Honor Michelfelder

Lutheran churches of Germany last year raised $18,000 for the memorial fund set up in honor of the late S. C. Michelfelder, executive secretary of the Lutheran World Federation. Half of the German fund will go to Lutheran World Service, the rest to the Brazilian Lutheran Church Federation's theological seminary at São Leopoldo, Brazil.

Muslims Start New Mosques

Indonesians Propose to End Unfavorable Comparison with Fine Christian Houses of Worship

Bandung, Indonesia, June 11.—Foreign visitors to Djakarta frequently comment on the conspicuous Protestant churches and the fine Roman Catholic cathedral as contrasted with the "side street" character of the Muslim places of worship. Now, according to Mayor Sjamsuridjal, this state of things is to be remedied by erection of a $2 million mosque to accommodate 25,000 worshipers. A committee has been organized to negotiate for the purchase of a 40- to 50-acre site in the center of the city, and funds will be solicited from government and private sources. Also, a $250,000 mosque with a capacity of 1,000 is proposed for the new suburb of Kebajoran. In Makale, central Celebes, a proposal to build a mosque across the street from a Christian church brought a threat of military action as two army officers, one backing and the other opposing the mosque, stirred up trouble. Schools were closed and many people fled from the town. Now the officers have been transferred and the conflict has subsided. At a public meeting, Christians and Muslims agreed unanimously to request the government to settle the matter in the light of the *Pantjasila*, the "five principles" on which the national state is founded.

Buddhists Ask Right to National Holidays

A Buddhist conference held at Boro Budur Temple in central Java at the end of May petitioned the ministry of religion to proclaim Buddhist holy days as it does Muslim and Christian holy days. An indication that the delegates were primarily, or perhaps exclusively, Chinese is the fact that one of the holy days mentioned was the death day of Confucius. Also, the chairman announced that membership in the Indonesian Samkaw Union, which sponsored the conference, is open to "all people and races along with Chinese." Apparently unrepresented was Bali, to which island loyal Buddhists fled before the Muslim invasion of Java centuries ago. The Balinese religion is now a mixture of Hinduism, Buddhism and animism. Most dramatic evidence of Buddhism's strength in Java in the days of the Madjapait empire is the Boro Budur, a gigantic stupa that rivals the Angkor Wat in Cambodia.

Seventh-Day Adventists Could Use More Teachers

Pres. N. C. Wilson of the Indonesia Union Mission of Seventh-Day Adventists came back from a visit to Minahasa saying, "How the people there can sing!" "In all the places I visited, the people sang continuously, and without hymnbooks," he said. Dr. Wilson thinks the Adventists could double their present membership in Minahasa if they had enough teachers at work there. This mission entered Minahasa in 1922, and now has 4,502 members. A pastor of the Protestant Church of Minahasa (335,000 members) went with this

correspondent to visit the Adventist training school at Kawangkoan. He complained that most Adventist converts come from his church, which is one of the Indonesian church bodies that have requested assistance from the National Council of Churches in the U.S.A. [See The Christian Century for June 10, p. 702.] No U. S. missionaries are now connected with this powerful Protestant church, although Americans connected with the Assemblies of God and Adventist missions work in the area.

Churches to Strengthen Audiovisual Program

The synod of the Protestant Church of East Java has released Rev. Saptojo Judokusumo to serve on the staff of the National Council of Churches of Indonesia. Judokusumo, formerly synod treasurer and rector of the Theological School of East Java, will work particularly with the newly established committee on audiovisual aids. This committee's program is expected to be strengthened in late autumn by the arrival of Hugh Bousman, who will give full time to development of an audiovisual program for the Indonesian churches. Dr. Bousman was formerly associate secretary of the Philippine Federation of Christian Churches, and during the past year was a consultant in the Far Eastern joint office in New York city.

U.S. Missionary Charged With 'Gun-Running'

Missionary leaders in Djakarta view with apprehension the reported confiscation by police of 10 crates of carbine ammunition from an unidentified American missionary newly arrived in Borneo. A police investigation is now under way. They fear the incident will react unfavorably on the position of missionaries in general. The number of military actions involving Westerners since the proclamation of the republic makes it necessary for all foreigners to be extremely cautious about owning firearms.

And So Forth

Lack of rural security in Java and the Celebes was one reason Indonesia had to import 700,000 tons of rice in 1952 at a cost of $2 million. This year the government has already bid for 200,000 tons of rice from Siam, but because of shortage of foreign exchange it hopes to keep 1953 imports down to 400,000 tons. The spirit of independence has led the common people to demand rice; under colonialism they ate corn, potatoes and other substitutes. Hence rice consumption is up considerably from the preindependence level.

The Australian Council for the World Council of Churches has offered assistance to church bodies here, particularly those which suffered during the Japanese occupation, the Allied liberation and the revolution. Gifts of money, to be channeled through the National Council of Churches in Indonesia, are to be used for theological scholarships, purchase of movie projectors or rebuilding of destroyed churches.

In the district of Tasikmalaja, 115 teachers have called on the government to end the armed activities of rebellious gangs. Most, perhaps all, of the teachers are Muslims; the gangs they object to are spearheaded by Darul Islam, extremist organization which seeks through force to establish an Islamic theocracy in Indonesia.

WINBURN T. THOMAS.

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Coronation Oath Offended Some

Not All Australians Could Endure Its Protestantism—Mission to Nation Organized by the Methodists

SYDNEY, AUSTRALIA, June 18.—The coronation revealed a tremendous enthusiasm of affectionate loyalty throughout Australia. The religious nature of the coronation was strongly emphasized by newspapers and by politicians as well as by churchmen. Queen Elizabeth's words in which she dedicated herself to the service of God and of her people were constantly quoted, as was her request for the prayers and help of her subjects. Churches were packed not only on the previous Sunday but on the coronation day itself. The aggressive Protestantism of the coronation oath proved extremely repugnant both to Roman Catholics and to "high" Anglicans. The Roman Catholics did not join in united celebrations, but said three days of special masses (very largely attended) for the queen.

Marshall Slim a Self-Made Man

Governors-general of Australia are appointed by the sovereign after consultation with the Australian government. Queen Elizabeth has just appointed a new one—Field Marshall Sir William Slim, who was chief of staff of the British army. He rose to that position from a private. Australians admire a man like that and he has received a tumultuous welcome. He has urged Australians to follow the queen's example in personal dedication to God. He has repeated to church leaders in Australia a challenge he made two years ago to the General Assembly of the Church of Scotland: "There are thousands of young men in our fighting services who need introducing to things spiritual. . . . Here and now, we, the services, present you, the churches, with an opportunity the like of which you have never had before to regain touch with the youth of our country."

Methodists Driving in Mission to Nation

The "Mission to the Nation" organized by the Methodist Church has completed successful campaigns in West and South Australia. Alan Walker, the leading missioner, has addressed 75,000 people. Organization has been excellent and Australians are ready to listen to a Christian message which comes to grips with everyday personal problems and with national and international issues. The Adelaide city hall has been filled daily with business people—more men than women and more young people than older ones. Among problems of applied Christianity tackled by the mission are the inadequate provision for the aged in Australia and for the sick poor, racialism and the abolition of the "white Australia" policy, and the need for constructive peace-making. It declares that a new approach to China should follow a Korean truce and China should be given a recognized place in the world community and a seat on the United Nations. Alan Walker's own paper says: "The world today needs a third force to stand between the giants of Russia and America, bringing an objective and independent judgment to events. In the British Commonwealth of Nations there is the possibility of this third force. In this situation Australia's place is not to move nearer to America, but retain her traditional link with Great Britain."

Bishop Attacks Spread Of Gambling Fever

Figures for last year's "investment" in gambling by Australians show it to be over $1,090,000,000 for a population of under 9 million. This represents an individual expenditure of $130 as against $26 in Britain and $116 in the United States. These official figures are of course far below the actual expenditure, for in each country, besides the officially tolerated forms of gambling, there is a huge illicit traffic. Our state governments tend to encourage gambling by running public lotteries, which are regarded as a painless form of taxation. In New South Wales the number of permitted weekday race meetings (horses and dogs) has recently been increased. The state of Victoria, which has not so far had a state lottery, is planning to introduce one. Against all this Bishop Moyes of Armidale (N.S.W.) has published a broadside. He maintains that gambling corrupts sport, gathers around it the dregs of the community, is responsible for many broken homes, thefts and embezzlements, and dries up the springs of generosity.

And So Forth

The first free settlers in this country were 15 Christian families who came to the convict colony of New South Wales in 1802. They found a debauched community whose regular currency was not money but rum. They built a stone church on the banks of the River Hawkesbury and called it Ebenezer. It is the oldest church in Australia. Last month 2,500 Presbyterians gathered there to celebrate the 150th anniversary of their first services on the river bank.

The housing situation here is difficult, especially for migrants, and there have been near-riots when some British immigrants have been evicted for failure to pay the heavy board charges demanded in commonwealth hostels. On the other hand the vast majority of migrants have settled down very happily. Some 50,000 have been married, most of them to Australians, in the last few years.

The Australian Council for the World Council of Churches is making steady progress. A fine farmers' conference in eastern Victoria last month, united Christian campaigns and meetings of witness are reported.

FRANK HANLIN.

Pang Family Is Recovering

A total of $6,702 had been given by July 1 for the support of the family of Wha Il-Pang, Korean pastor who was killed by an American officer last December. According to the July 11 issue of *Presbyterian Life*, collections taken in army camps amounted to $5,500, and another $1,202 was sent through the foreign missions board of the Presbyterian Church. The fund is administered by a board of

five persons in Korea, including one missionary, as is also a monthly relief allotment. Mrs. Pang's health has improved, so she is now able to take care of her four children. The family has bought a house and moved into it. "The late Dr. Pang's sister and two brothers also live with Mrs. Pang and her family and are helping to raise the children," says *Presbyterian Life*.

Fellowship Winners to Study in Spain, France

The Presbyterian, U.S.A., Board of Foreign Missions has announced the winners of the two $1,500 fellowships it offers for study in Europe "to provide opportunity for research in Latin culture and Reformation faith." They are Christopher B. Sheldon, a senior at Princeton Theological Seminary, who will study at the University of Madrid in Spain, and L. Gordon Tait, a graduate of Harvard and of Western Theological Seminary and a Ph.D. candidate at New College, Edinburgh, who will study at the University of Grenoble in France. The appointees will also assist Presbyterian fraternal workers in the countries where they study.

Sioux Falls Protestant Clergy Learn to Cooperate

After years during which indifferent success marked attempts to unite in a cooperative effort the Protestant churches of Sioux Falls, S. D., the local ministerial association is now embarked on a program of value to the city as a whole as well as to the 64 ministers who participate. In this city of 55,000, predominantly Lutheran, the association now represents practically all Protestant churches except the Missouri Synod. It also includes the Church of God and the Nazarene and Free Methodist churches, and two Jewish congregations. Interestingly, the fellowship became closer and understanding greater after a dispute over a revival campaign had threatened to sever such Protestant unity as there was. Most of the larger churches did not approve of a visiting evangelist's methods. Tempers were inflamed, the evangelist pleaded and threatened. After he left town, however, the ministers got together for expression of frank opinion in round tables on evangelism and revivals. Mutual understanding and respect for others' point of view resulted; the atmosphere cleared, and the Protestant churches have been better friends ever since. At weekly luncheons, constructive presentations on local issues are made, and committees report on a wide range of activities—city hall developments, local, state and national legislation, moral and health conditions in the city, and so on. During April and May the association sponsored a marriage counseling course. It presents programs over one radio station daily and over another weekly. Pastors who appear understand that they are in no way to promote their own churches through the broadcasts. Under the union services committee, community services are held on Thanksgiving Day, during the Holy Week and on special occasions, when outside speakers are engaged. Two citywide observances celebrated publication of the Revised Standard Version of the Bible. Retiring president of the association is Capt. Earnest Stevens of the Salvation Army; he is to be succeeded by Arthur Berg of the Gospel Tabernacle.

The Political Pot Boils in Canada

National Election Coming in August to Vote on Medical Insurance—United Church Asks Contributory Plan

SASKATOON, SASK., July 7.—Prime Minister St. Laurent's announcement of a federal election Aug. 10 has set the political pot boiling briskly. The Liberal government is appealing for re-election on its record and its claim of being the only party with support in all parts of the nation. Opposition parties—Progressive-Conservative, Cooperative Commonwealth Federation and Social Credit—declare the government has been too long in office and is guilty of waste and extravagance. Excessive taxation, inadequate housing, and national health insurance are other issues. For years the Liberal party has had health insurance in its platform, and claims to be moving toward complete national coverage as quickly as funds and conditions permit. The C.C.F. declares this to be election "bait" and affirms that national health insurance is practicable immediately at a cost of $600 million annually. It might be noted that in September 1952 the 15th General Council of the United Church of Canada voted to urge the nation "to move as quickly as possible to the establishment of an integrated and contributory national health insurance program."

Says Doctors' Greed Leads To Socialism

Against trends toward socialized medicine the Canadian Medical Association takes a strong stand. Last week in Winnipeg Charles W. Burns, newly installed president of the C.M.A., warned his fellow members of the dangers of state control. "We have standards," he said, "which I hope will continue to stand the test of time. I can assure you that we will not stand idly by and allow these standards to be jeopardized by the interests of political expediency." According to E. P. Scarlett of Calgary, chancellor of the University of Alberta, the commercial-mindedness of some doctors is doing more to force state intervention than any other cause. "Even a few such men in our midst can ruin the reputations of all," he said. At this meeting an agreement was reached for the establishment of a voluntary trans-Canada medical service, unifying the various schemes now operating in all provinces.

Charge Church Breaks Law

Manitoba's nonsectarian system of public education, established by the Public Schools act of 1890, has lately been under review. The act explicitly states that pupils must not be segregated by religious denominations during secular instruction, but a 17-member delegation from the Winnipeg council of churches told Premier Campbell and Education Minister Miller that they are not satisfied the law is being enforced in Norwood, a Winnipeg suburb. Under an agreement of Aug. 20, 1952, the Norwood school board was to be responsible for administration of two Roman Cath-

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olic parochial schools in financial difficulties, including the hiring of teachers and allocation of pupils. It was agreed that Protestant teachers could be hired and Protestant pupils attend, with religious instruction confined to the provisions of the act. The council of churches contends that attendance at these schools continues to be practically 100 per cent Roman Catholic and that nothing has been done to remedy the condition of segregation by reallocation of pupils to schools nearer their homes. This means that separate schools are being maintained by indirect methods and with the help of government grants, a violation of "both the spirit and the letter of the Public Schools act." Subsequently, assurance was given by the minister of education that grounds for complaint had been removed. The council of churches views this reply with some skepticism and is keeping a watchful eye on the Roman church's efforts to gain its ultimate goal of state support for parochial schools in Manitoba.

Ecumenical Meetings Held in West

W. J. Gallagher, L. S. Albright and F. N. Poulton represented the Canadian Council of Churches in a series of ecumenical conferences recently held in Vancouver, Edmonton and Saskatooon. Unofficial representatives attended from Anglican, Baptist, Presbyterian, Lutheran, Orthodox and United churches and from the Student Christian Movement. Addressing the Edmonton meeting Archbishop Barfoot, primate of the Anglican church in Canada, said: "The great achievement of the ecumenical movement is that it has made the churches uneasy about themselves, their relations with one another and their work in the world." Preaching in Saskatoon, Dr. Gallagher, general secretary of the Canadian council, affirmed that "the church is too much at home in this world." His presentation of the world refugee situation disturbed our complacency.

Canadian Addresses P.-T.A. Of United States

"Home and School Head Blasts Selfish Parents," was the *Edmonton Journal's* headline for the speech delivered by G. F. Bruce of that city, president of the Canadian Home and School Federation, to the U.S. National Congress of Parents and Teachers at Oklahoma City last month. North American parents, he declared, are encouraging their children in selfish materialism and are to blame for many education problems. Their disregard and evasion of laws is responsible for poor discipline in their children. "We do not live well disciplined lives," stated Mr. Bruce. "Children are learning a philosophy of life that teaches that man's life consists in the abundance of things he possesses."

And So Forth

Principal W. C. Graham of United College, Winnipeg, recently dedicated a stained glass window in the college's divinity chapel in memory of B. C. Parker, former chairman of the college board of regents.

The Canadian Mental Health Association has given provincial awards to Mrs. R. J. Davidson of Regina and Fred J. Douglas of Winnipeg as representative citizens in Saskatchewan and Manitoba in the work of mental health. The two are prominent as a lay member and minister, respectively, in the United Church.

G. L. Vogan of Janetville, Ont., has been appointed to the staff of St. Stephen's College, Edmonton, replacing E. L. Toombs, who has accepted an appointment in Old Testament at Drew Theological Seminary, Madison, N. J. HOMER R. LANE.

What's Congregationalism?

World Gathering in Scotland Tries to Answer This and Other Questions

ST. ANDREWS, SCOTLAND, June 24.—Asked here at the seventh meeting of the International Congregational Council what are the characteristic gifts of Congregationalists to the ecumenical movement, W. A. Visser 't Hooft of the World Council of Churches admitted that Congregationalism is the one church order about which you cannot generalize. During this week at St. Andrews the 500 delegates from 30 countries have been busy defining and redefining what Congregationalism is.

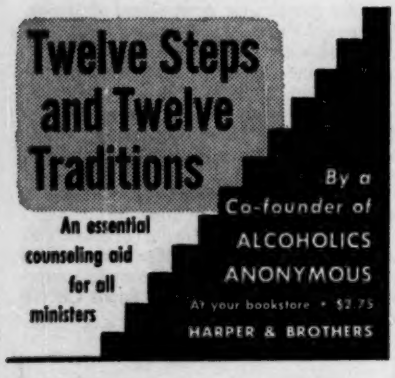
Lovell Cocks of Bristol, England, pointed out the dangers of regarding the church as a voluntary institution. "The church is the church God gathers. It is from above, not from below." In this vein the assembly was not afraid to look episcopacy in the face and declare that it was not opposed to it in principle and might welcome it in a united church, but that it would always maintain that it is the unchanging gospel itself, "the contemporary Christ, the living Lord," which constitutes the true apostolic succession, and not the bishops.

Congregationalism and Union

One marked feature of this assembly has been the recognition of the place Congregationalism holds in the various union movements which have resulted in unity. In India, Japan, China, the Philippines and Canada, Congregational churches have ceased to exist for the sake of unity. No other denomination, it seems, has been so ready to die for the sake of the Great Church to be. It is also clear that the autonomy of the local church, the place of the laity and the sense of evangelism which Congregationalists have historically prized, are lively within the various united churches.

Within themselves the Congregational denominations, particularly of the United Sates and Britain, are concerned with the place and power of their representative assemblies. Are general councils and national unions "church meetings"? What authority have they? Is the mind of Christ in them as it is said to be in the local church? On the answers to these questions turns the whole future of Congregationalism as an organized denomination.

This assembly was not asked to answer the questions but its work helped considerably to clarify the minds of delegates.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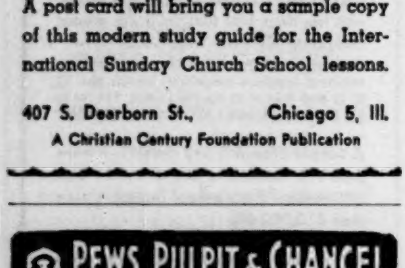

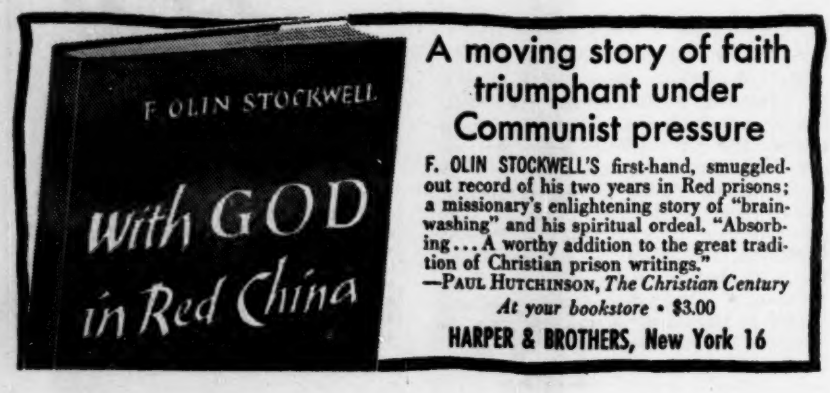
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Douglas Horton was moderator; the assembly sermon was preached by Boynton Merrill of Columbus, Ohio, and others taking part were Russell Stafford of Hartford, Edgar Chandler of Boston, Vere Loper of Berkeley, Calif., Henry Rust of Boston, Arthur Gray of Talladega College, Ala., and Clarence C. Beasley of Brookline, Mass.

CECIL NORTHCOTT.

The Church Roll

A year-long pulpit exchange has been effected between Eric White, pastor of the Church of Christ in Edinburgh, Scotland, and Chester A. Sillars of the West Street Christian Church (Disciples), Danbury, Conn.

Methodist Bishop Willis J. King of Atlanta, Ga., and Liberia was guest speaker at celebrations by the British Methodist Church in Sierra Leone of the 250th anniversary of the birth of John Wesley.

The United Lutheran Laymen's Movement for Stewardship has conferred honorary membership on Curt Oertel, film producer and churchman of Wiesbaden-Biebrich, Germany. Oertel, producer of the prizewinning art film "The Titan," has just released in Germany a new documentary film on Martin Luther, "The Obedient Rebel."

Harold Paul Sloan, formerly editor of the *Christian Advocate*, has resigned from the pastorate of Wharton Memorial Methodist Church, Philadelphia, to devote his time to Bible conferences and special preaching assignments.

Recent deaths in the field of religion: Percy Ineson, mission worker in London for the (British) Methodist Church and one of the World Council of Churches' first full-time workers for European refugees after World War II, on June 2, at the age of 69. . . . J. Scott Lidgett, prominent British Methodist clergyman who founded and for 58 years was warden of Bermondsey Settlement, famous Methodist religious and social center in south London, from which he retired in 1949, in mid-June, at the age of 98. At one time Dr. Lidgett was vice-chancellor of London University. . . . E. L. Pugmire, since 1944 U.S. national commander of the Salvation Army, on June 24, at the age of 65. . . . M. Theron Rankin, noted Southern Baptist mission leader, a missionary in China for 20 years prior to World War II, and since 1945 executive secretary of his denomination's Foreign Mission Board, in Richmond, Va., on June 27, at the age of 59.

DISCIPLES

(Continued from page 871)

day when the convention came to deal with a resolution, presented by the trustees of the National Christian Missionary Convention, asking for reconsideration of the decision to go to Miami in 1954 in view of the fact that arrangements thus far announced do not provide for Negro delegates to stay in the headquarters hotels. The convention followed the do-not-pass advice of the recommendations committee, since arrangements for Miami had been made in conformity with previously established policy and after the officers had given assurance that they would continue their efforts to secure unsegregated housing for all delegates.

After much debate in the recommendations committee the convention voted to call on the government to suspend construction of the Dalles (Ore.) dam pending settlement of claims by certain Indian tribes that construction of the dam will violate their treaty-assured fishing rights. It then urged study of the citizenship status of the American Indians on the reservation. Other resolutions urged continued U. S. support of the United Nations and called for ratification of the human rights covenant and the conventions on genocide and political rights for women. The delegates supported emergency immigration legislation and continued U. S. support of technical assistance programs. They called on ministers and laymen alike to safeguard freedom of the pulpit in face of proposed investigations of church groups and ministers which "create conditions of suspicion and fear that tend to intimidate the ministry." A resolution opposing the Bricker amendment aroused so much opposition in the committee that instead of being approved it was "received as a thoughtful and carefully prepared statement on a very vital issue" and commended for study only.

Approve R.S.V.

In other actions the convention urged use of the Revised Standard Version of the Bible, provided for increased "family protection" benefits for ministers under the pension fund, sought to improve methods of preacher placement and the maintenance of ministerial standards, pledged continued interest in Christian unity in general and closer relations with the American Baptists in particular, and received and commended for study a statement on "The Disciples Today: A Study of Our Historic Mission and Message."

Cleveland Kleihauer, minister of the Hollywood-Beverly (Calif.) Church, was chosen president for the coming year, which is to be a "year of evangelism."

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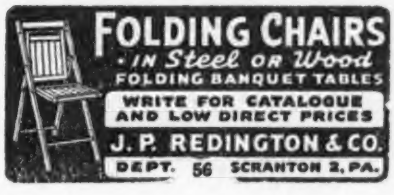

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